CONSCIENCE
WITH
THE POWER AND
CASES THEREOF.

Devided into V. Bookes.

WRITTEN BY THE GODLY AND Learned, WILLIAM AMES, Doctor, and Professor of Divinity, in the famous University of *Franeker* in *Friesland*.

TRANSLATED OVT OF LATINE into English, for more publique benefit.

Iob 34. 29.

When he giues quietnes? who can make trouble? when he hides his face, who can behold him?

Acts 24. 16.

And herein doe I exercise my selfe, to haue alwaies a Conscience voide of offence toward God, and toward men.

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TO THE ILLVSTRIOVS AND MIGHTIE LORDS, THE *STAES* of Zeland.

I Purpose not (Honourable Lords*) to insinuate my selfe, or my endevours into your Favour, by fine words, and feined commendations of your Vertues. For I doe not thinke it wil be acceptable unto wise mẽ, who both suspect that Art, and account it base; Though of my selfe I am not apt to flatter, yet the very name of* Conscience *that is set before this Treatise, chargeth me to avoid it. Many indifferent good Bookes are in the very beginning disgraced by it. I will onely shew the true cause, by which I was perswaded (though my name perhaps be more obscure, then to be knowne unto you) to set downe your Name in the forefront of this Treatise.*

It is reported over all places neere hand, that the Doctrine according to Godlinesse, *is both more Practically Preached by the Pastors, and more put in practise by the Hearers in your Churches, then yet hath beene marked in many others, though they hold the same Doctrine.*

That worthy Servant of the Lord, Master William Teeling, *who was by this meanes in great admiration, and famous throughout all the* Low-Countrey *Churches, (to say nothing of others, that both haue, and doe take the same course) tooke such painfull paines this way,*

both publikely and privately, by word and writing, that it may be truely said, The zeale of Gods house hath eaten him up: *whereby also (Envy the follower of such a Vertue, being now overcome) he hath obtained that Crowne, which God hath prepared for those* that haue instructed many unto righteousnesse.

Because I hope this Treatise will more excite to this kind of study, it being also desired by many, who were not to be neglected. Its fittest it should be sent, where it may finde those running this race, who will be easily put on, and where others also may take example of that course that is taught heere.

This being the true cause of the Dedication, giues me cause to hope, that this intention and service will not bee unacceptable unto you. This onely remaineth (Noble Lords) The good and great God in Christ, *vouchsafe to blesse you more and more, and your Churches, with a true faith, a good Conscience, and perfect Happinesse.*

Your Honours

most addicted

W. Ames.

TO THE READER.

I Gladly call to minde the time, when being yong, I heard, worthy Master PERKINS, so Preach in a great Assembly of Students, that he instructed them soundly in the Truth, stirred them up effectually to seeke after Godlinesse, made them fit for the kingdome of God; and by his owne example shewed them, what things they should chiefely intend, that they might promote true Religion, in the power of it, unto Gods glory, and others salvation:

And amongst other things which he Preached profitably, hee began at length to Teach, How with the tongue of the Learned one might speake a word in due season to him that is weary, out of *Esai.* 50. 4. by untying and explaining diligently, *CASES OF CONSCIENCE* (as they are called.) And *the* LORD *found him so doing like a faithfull Servant.* Yet left he many behinde him affected with that study; who by their godly Sermons (through Gods assistance) made it to runne, encrease, and be glorifyed throughout *England.*

My heart hath ever since been so set upon that Study, that I haue thought it worthy to be followed with all care, by all men. Since also (Gods good providence so disposing it) that I lived out of mine owne Countrey, I did obserue that in divers Churches, pure both for Doctrine and Order, this Practicall teaching was much wanting, and that this want was one of the chiefe causes of the great neglect, or carelessenesse in some

duties which neerely concerne Godlineſſe, and a Chriſtian life. My minde was ſet on, as it were by violence, to try at leaſt in private, whether I were able to prevaile with ſome young men that purpoſe the Miniſtry, more to apply their mindes to this kinde of handling of Divinity; whence no ſmall fruit was to bee hoped for. Being afterwards called to a publike charge of Teaching in the Vniverſitie, I eſteemed nothing better, or more excellent, then to goe before thoſe that were Students for the Miniſtrie, in this manner of teaching.

This part of Prophecie hath hitherto beene leſſe practiſed in the Schooles of the Prophets, becauſe our Captaines were neceſſarily inforced to fight alwaies in the front againſt the enemies to defend the Faith, and to purge the floore of the Church; So that they could not plant and water the Fields and Vineyards as they deſired; as it uſeth to fall out in time of hotte warres. They thought with themſelues in the meane while (as one of ſome note writes) *If we haue that ſingle and cleare eye of the Goſpel if in the houſe of our Heart the candle of pure Faith be ſet upon a Candleſticke, theſe ſmall matters might eaſily be diſcuſſed.* But experience hath taught at length, that through neglect of this huſbandry, a famine of Godlineſſe hath followed in many places, and out of that famine a grievous ſpirituall plague; inſomuch that the counſell of *Nehemiah* had need be practiſed; namely, that every man should labour in this worke with one hand, holding in the other a Speare or a Dart, whereby he may repell the violence of the enemies. The ſame Experience hath likewiſe taught, that theſe *ſmall* matters (if ſo be that ſo neceſſary things may bee ſo called) are deſpiſed with

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no leſſe madneſſe, then if one would ſuffer the fingers and toes of his hands and feete to bee cut off, as ſome ſmall things, without which he hoped to walke and uſe his hands well enough. All things therfore being rightly weighed, I haue taken in hand (God alſo liking it, as I am perſwaded) theſe inſtructions touching the power of Conſcience. Not that I hope that any perfect thing, in this kinde, can come from me: (for there are more kinds of things this way, then that certaine anſwers can be given (by me at leaſt) to every one) but that I might doe ſomething, whereby the unlearned, and ſuch as are deſtitute of better helpe, might ſomewhat be helped; and that the more learned might bee excited to ſet forth ſome more perfect and exact thing. Of which duty the godly, learned, graue ancient Preachers are properly the Debtors, whoſe dayly labour it is to deale with the Conſciences of men; who through their experience haue learned much better, what thoſe queſtions are, in which the Conſcience uſeth moſt to doubt, and out of what grounds they may be beſt unfolded; then can eaſily be vnderſtood by one that liues privately in an Academicall profeſſion. And indeede, if ſuch things were handled in the meetings of Preachers, according to the variety of Caſes that fall out; and the more remarkeable deciſions ſet downe in writing; the children of Iſrael ſhould not neede to goe downe to the Philiſtims (that is, our Sutdents to Popish Authors) to sharpen every man his Share, his Mattocke, or his Axe, or his weeding Hooke, as it fell out in the extreame neceſſity of Gods people, 1 *Sam.* 13. 20.

Furthermore if ſuch as are addicted to the Miniſtry, were firſt inſtructed in theſe things, and were ſeriouſly

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tried in them at the Examination, before they were ordained, one might well hope, to haue as well Preachers as Churches, more according to Gods heart and *Christs*, then now we haue.

The Papists haue laboured much this way, to instruct their Confessors: and in a great deale of earth and dirt of Superstitions, they haue some veines of Silver: out of which, I suppose, I haue drawne some things that are not to be despised. But they are without the life of this Doctrine: and death is in their pot. The thing it selfe requires, that by others, other things bee taught, and the same things, after another manner. I haue gone about to performe this in part: and others I make no question, will indeavour it.

I follow here the same methode, that I did in my *Marrow of Divinity*. Of the second part whereof, the three last of these Bookes are a full Exposition: which perhaps, those did expect that desired importunatly, as it were by dayly reproaches, that the publishing of this Treatise might bee hastened. But (to make an end at length of my Preface) I will conclude many things in few words, and that in the words of *G. Parisiensis*, *Concerning these things, many things we haue not written for unskilfulnes, many for other necessary businesse, many for dulnesse, many through feare of being tedious, many more because of our sinnes, which most of all hinder both us and others in such things. We doubt not, but we are subject to the danger of slanderous Backbiters; But by doing what we may, we haue given some fit occasion unto wise men; and we haue set foorth, not a dry sandy ground of fruitlesse Disputations, but a most profitable and healthfull place for Wits to exercise themselues in.*

Medulla Theologiæ.

W. Ames.

OF CONSCIENCE, AND THE CASES THEREOF.

The First Booke.

CHAP. I.

The definition of Conscience.

THe Conscience of man (for I doe not intend to treat of the Conscience of Angels) Is a mans judgement of himselfe, according to the judgement of God of him. *Esai*, 5. 3. *Judge* I pray you betweene me and my vineyard: 1 *Cor.* 11.31. If we would *judge* our selues, wee should not be *judged*, &c.

1 I call Conscience *Iudgement*, First, to shew that it belongs to the Understanding, not to the Will. The very name of Conscience sheweth it to bee so. But this proveth it, because all those actions, which in the Scriptures are attributed to mans Conscience, doe properly belong to the reasonable power, or faculty; though the Will by some act or inclination can both command the Vnderstanding to judge, and also follow that judgement. This inclination, by some, is called Conscience; by others, a part of Conscience; but not rightly.

2 Conscience being referred to *judgement*, it is distinguished from the bare apprehension of truth. For Con-

ſcience doth alwaies ſuppoſe an aſſent that is firme and ſetled.

3 By the definition of Conſcience, it appeareth that Conſcience is not *a contemplatiue judgement*, whereby truth is ſimply diſcerned from falſehood: but a *practicall* judgement, by which, that which a man knoweth is particularly applyed to that which is either good or evill to him, to the end that it may be a rule within him to direct his will.

Whether Conſcience be a Faculty, Habit, or Act.

Seeing that this name of *judgement*, is ſometimes taken for a power and faculty, ſometimes for an habit, ſometimes for an act; this queſtion ariſeth, to which of all theſe *Conſcience* is properly.

4 The moſt graue Diuine, *William Perkins*, who onely of our Countreymen hath ſet foorth a peculiar Treatiſe of *Conſcience*, doth place it among *Faculties*; and he doth ſo define it, as he putteth for the generall nature of it a part of the Vnderſtanding, that is to ſay, as he explaines himſelfe, *A naturall power or facultie*. He giues this reaſon of his opinion, namely, becauſe the act of Accuſing, Comforting, Terrifying, &c. cannot bee aſcribed to the Conſcience, if it ſelfe were an act. But this reaſon is weake: becauſe in the Scriptures ſuch kindes of effects are attributed to the thoughts themſelues, which undoubtedly are acts. *Rom.* 2. 15. *Their thoughts Accuſing one another, or Excuſing.* The reaſon is, becauſe things done, are the effects not onely of the Mover, but alſo of the motiõ it ſelfe. Beſides, Maſter *Perkins* maketh Conſcience, Vnderſtanding, Opiniõn, Knowledge, Faith, and Prudence, to be of one kind or ſort; but none would define theſe ſo, as that they ſhould be taken for diſtinct faculties of the ſoule.

5 Some of the Schoolemen will haue Conſcience

to

to be an habit: as *Scotus*, *Bonaventure*, *Durand.* Which though it might be granted of some part; or of the principles of Conscience: yet it cannot be granted simply of all that which is signified by the name of Conscience; for the onely office of an Habite, as it is an Habit, is, *Inclinare ad prompte agendum*, to make one doe a thing readily: but Conscience hath other operations, which belong properly to it, as to Accuse, Comfort, &c.

6 By *Judgement* therefore, in the definition of Conscience, (I understand most properly with the best Schoolemen) an act of practicall judgement, proceeding from the Vnderstanding by the power or meanes of a habit.

7 The acts of judgement are, either a simple apprehension, or a discourse. Whence it may be asked, to which of these belongs Conscience. *Iudicium. Noeticum. Dianoeticum. Quest.*

It belongs to judgement discoursing, because it cannot doe its act of Accusing, Excusing, Comforting, unlesse it be through the meanes of some third argument, whose force appeareth onely in a Syllogisme, by that which is deduced and concluded out of it. *Answ.*

8 The force and nature of Conscience therfore is contained in such a Syllogisme.

He that liues in sinne, shall dye:
I liue in sinne;
Therefore, *I shall dye.*

Or thus.

Whosoever beleeues in Christ, shall not dye but liue.
I beleeue in Christ:
Therefore, *I shall not dye but liue.*

9 Conscience in regard of the Proposition is called a *Light*, and a *Law*; in regard of the Assumption and

concluſion a *Witneſſe*; but in regard of the aſſumption it is moſt fitly termed an *Index*, or a *Booke*, and in regard of the concluſion, moſt properly a *Judge*.

10 That which doth dictate or giue the propoſition is called *Syntereſis*, by the Schoolemen *Synderesis*. The aſſumption eſpecially and peculiarly is called *Syneidēſis*, the concluſion is the *Kriſis*, or Iudgement.

11 There be many other Syllogiſmes which belong to Conſcience, as either they doe prooue the propoſition of ſuch a principall Syllogiſme, or illuſtrate the concluſion it ſelfe: but in that Syllogiſme alone is contained the whole nature of Conſcience. The Propoſition treateth of the Law; the Aſſumption of the fact or ſtate, and the Concluſion of the relation ariſing from the fact or ſtate, in regard of that Law; The Concluſion either pronounceth one guilty, or giveth ſpirituall peace and ſecurity.

Chap. II.

Of the Syntereſis, or ſtorehouſe of Principles.

THat *Syntereſis* out of which the propoſition of this ſyllogiſme or the Law of Conſcience is taken, is moſt properly a habit of the underſtanding, by which wee doe aſſent unto the principles of *morall actions*, that is, ſuch actions as are our duty, becauſe God hath willed, or commanded them; whence it hath the name in Greeke from conſerving; for through the goodneſſe of God, the knowledge of many things which wee ought to doe or ſhun, are ſtill conſerved in mans mind, even after his fall.

That expoſition of *Durand* who dreames that the Greeke word *Syntereſis* ſignifies a Coelection, is too harſh and abſurd.

2 Be-

2 Because this *Synteresis* is an habit, therefore many doe call Conscience, an habit: but it is onely the principle of conscience, neither doth it make up any part of conscience, but only as conscience is in its excercise.

3 This *Synteresis* is termed a *naturall habit* in respect of the light, whereby the understanding of man is fitted to giue assent unto Naturall principles; it is likewise called an *acquired habit*, in regard of the Species, or of the fuller understanding of that whereunto the understanding is naturally inabled, and can (as it were) understand presently.

4 This *Synteresis* differs onely in respect or apprehension from the Law of Nature, or from that Law of God, which is naturally written in the hearts of al men; for the law is the obiect, and *Synteresis* is the obiect apprehended, or the apprehension of the obiect.

5 This *Synteresis* may for a time be hindred from acting, but cānot be utterly extinguished or lost. Hence it is that no man is so desperately wicked as to be void of all Conscience.

6 To *Synteresis* being taken after a large sense, ought to be referred, not onely generall conclusions touching right or Law, which are deduced by good consequence out of naturall principles, but likewise all practicall truths, whereunto wee giue a firme assent, through the revelation wee haue by faith.

7 From hence ariseth the distinction of Conscience into that which is *Naturall*, and that which is *Inlightened*. *Naturall* Conscience is that which acknowledgeth for law the principles of nature, and the conclusions arising from them. *Inlightened* is that which doth beside those, acknowledge whatsoever is prescribed in the Scriptures. The Scripture sometimes speaketh of this

laſt: as *Rom.* 6. 3. and ſometimes of the other as 1 *Cor*: 6: 8.

8 From hence it appeareth that the perfect and only rule of Conſcience is the revealed will of God, whereby a mans duty is both showne and commanded. For *Syntereſis* in a more large ſenſe conſiſteth, partly of morall principles that are naturally in us, together with their concluſions; and partly of thoſe which God beſides them hath injoyned. But the revealed will of God whereby man knowes his duty, containeth both theſe.

What it is that bindes the Conſcience.

9 Hence it is that the *Law* of God onely doth *bind* the Conſcience of man. By the *Law* of God wee underſtand that revealed will of God, whereof we haue made mention: *viz.* as it doth alſo containe thoſe things which are commanded in the Goſpell.

10 To *binde* (in this morall ſenſe) is to haue ſuch an authority, as the Conſcience ought to ſubmit it ſelfe unto: And it were a ſinne to doe any thing contrary to it.

11 Hence it is, that though men be bound in Conſcience by God to obſerve in due and iuſt circumſtances the lawes of men, yet the ſame lawes of men ſo far as they are mans lawes, doe not bind the Conſcience.

Why mens laws doe not bind the Conſcience.

12 The Conſcience is immediatly ſubject to God, and his will, and therefore it cannot ſubmit it ſelfe unto any creature without Idolatry.

13 God onely knowes the inward workings of the Conſcience; he therefore onely can preſcribe a law unto it, or bind it by one.

14 God onely can punish the Conſcience when it ſinneth; he therefore onely can forbid any thing to it.

15 Even a promiſe (which in it ſelfe is ſacred) though

though it be confirmed by an oath: as it is an act of man doth not properly bind the Conscience, for the former reasons; though men are bound in conscience by God to a strickt and faithfull keeping of them. For as it hath beene said before of the lawes of men, it may also in some sort be affirmed of all covenants and other conditions, which being made, a man is bound to keep out of Conscience to God; as for example, the sicke person is bound in Conscience to obey the counsell of Phisicians for his health: But the receipts prescribed by Phisicians, doe not binde the Conscience. So againe, Parents and Children are bound to mutuall duties; he that hath received a benefit is bound to shew himselfe thankefull, (and the like may be said of many other things) yet none of these, either Parent, Benefactor, relation, or benefit, doe of themselues binde the Conscience, but the will of God in them.

Chap. III.

Of the Office of Conscience.

THe office of Conscience, (if we speake with respect to the *Synteresis* or *Lawes* of it,) is one in Necessary things; Another in things of middle and indifferent nature. In necessary things Conscience hath two acts. 1 To binde, 2 To inforce to practise.

2 Conscience bindeth according as it is informed of the will of God: for in it selfe it hath the power of a will of God, and so stands in the place of God himselfe. The acts of Conscience aboue things necessarie.

3 Gods will as it is understood, or may be understood, binds the Conscience to assent; As it is acknowledged and received by Conscience, it binds the whole

whole man to obey and doe it preſently.

4 Conſcience bindeth a man ſo ſtraitly that the command of no creature can free a man from it.

5 Hence man, as he maketh Conſcience of the will of God commanding him ſome duty, is in that regard called a *Debtor*, *Rom*: 1 14. a *ſervant*, *Rom* 6. 16. is ſaid to be *bound*, *Acts* 20. 22. *conſtrained*, 2. *Cor.* 5. 14. *to haue a neceſſity laid upon him.* 1 *Cor.* 9. 16. ſo that he cannot doe otherwiſe. *Acts* 4. 20.

6 Conſcience inforceth to obedience by vertue of this its act of Binding. For that is to the will an impulſiue cauſe to make it carry it ſelfe conſcientiouſly.

7 This inforcement is ſignified in the fore-named places and phraſes: the ſtrength and power thereof is declared, *Ier.* 20. 9. Wherefore I thought from henceforth not to ſpeake of him, nor to preach any more in his name, but the word of the Lord, was a very *Burning fire in my heart*, and in my bones: *Amos.* 3. 8. The Lion hath roared, who will not be *afraid*? the Lord hath ſpoken who *can* but *Prophecy*? *Acts.* 17. 16. his ſpirit was *ſtirred* in him.

8 If there be a conſtant diſpoſition of will in a man conſenting to this inſtigation of Conſcience, they doe together make up a Conſcience morally good.

The acts of Conſcience about indifferent things.

9 In Indifferent things the Actions and Duties of Conſcience are likewiſe two. 1. To diſcerne. 2. To Direct.

The diſcerning of Conſcience.

10 To Diſcerne is to ſhew and declare the differences of things what is neceſſarie, what is free, what is lawfull, and what is unlawfull.

The direction of Conſcience.

11 To Direct is with regard had to circumſtances, to order lawfull actions unto a good end.

12 The ends which are alwayes to be aimed at, even

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in indifferent things alſo, are the Glory of God, the Edifying of our Neighbour, and the Helpe of our neceſſarie Actions.

13 The power of this direction is ſo great, that it makes an action to be good, which in its owne nature is but indifferent; as on the other ſide, not oncly an evill direction, but the want of a good direction, makes the ſame action to be bad.

Chap. IV.

Of an erroneous Conſcience.

TOuching this doctrine, of the firſt acts and offices of Conſcience, divers queſtions are moved, which being of great weight and moment, for the directing of our Actions aright throughout our whole life, ought of neceſſitie to bee heere expedited, though briefly.

Queſt. The firſt queſtion is, Whether an erroneous Conſcience doth bind?

Anſw. To unfold this queſtion rightly, theſe fiue things are briefely to be opened: 1. What an erroneous Conſcience is. 2. About what things it is converſant. 3. Whence the errour of Conſcience commeth. 4. The generall differences of theſe errors. 5. The ſeverall waies of binding.

Error privative and poſitiue.

1 An erroneous Conſcience is either oppoſed *privatiuely* to a good Conſcience, ſo it comprehendeth every Conſcience that judgeth not rightly when it ought, even the doubtfull and ſcrupulous Conſcience alſo: or *poſitiuely*, ſo it ſignifieth onely that Conſcience, that judgeth otherwiſe then the thing is. This kinde of erroneous Conſcience, is diſtinguiſhed from

a doubting and ſcrupulous Conſcience, by the ſtrong aſſent it giveth, though it erreth in giving it. In this queſtion we ſpeake of a Conſcience poſitiuely erring.

2 There are ſome principles ſo cleare, and written in the hearts of all men, that they cannot erre to obey and practiſe them: ſuch as this is, *That God ought to be loued; Perjurie ought to be eſchewed*: no mans Conſcience can erre in ſuch like things as theſe, or doe them againſt Conſcience. A man cannot loue God againſt his Conſcience, &c. Conſcience therefore doth erre properly about concluſions that are gathered from ſuch principles.

The cauſe of the error of Conſcience.

3 The error of Conſcience comes, either becauſe that the particular concluſions are not rightly drawne out of the generall principles: Or becauſe thoſe things which God in the Scripture hath commanded us to beleeue, are not ſufficiently underſtood: Or finally, becauſe the aſſent of Faith is not given to thoſe things which ought to be beleeved, though they bee underſtood. The cauſe of this (beſides Gods ſecret judgements) is either the not conſidering of thoſe things which ought to be conſidered, or ſome evill diſpoſition, which either keepes the minde from due inquirie, or averts it from judging rightly.

Error Facti et Iuris.

4 The error of Conſcience is either about the *Act*, or the *rule* of it. The error which is about the *rule*, is either after the action done, or before it. The error about the rule before the action be done, conſiſts. Either in that it judgeth that to be lawfull, which is unlawfull; Or in that it judgeth that to be unlawfull, which is lawfull; Or in that it judgeth that to bee bounden duety, which either is unlawfull, or but lawfull.

Obligare & Ligare.

5 To binde to a thing, and to binde, are diſtinguiſhed

shed by some; Conscience is said to bind to a thing (*Obligare*) when its not onely a sinne to doe any thing against it, but also not to doe according to it. Conscience is said to bind (*Ligare*) when one cannot lawfully doe a thing, whilst he maketh such a Conscience of it. One shall sinne in doing against it, and sinne though he doe according to it. The sense and meaning of this distinction is to be approved; as for the termes of it, let the Authors thereof answer.

To binde to a thing, (*Obligare*) is by some in regard of the object, or thing bound to, distinguished thus. One is either bound to doe according to Conscience erring, or to lay aside that Conscience. But this distinction is not exact, because Conscience bindeth not, but so farre as it doth dictate, or declare a thing: now no Conscience while it erreth doth declare, that the error thereof is to be left, Or that it selfe is not to be regarded, because it is erroneous.

Others put a difference betweene that Obligation, whereby one is tied to doe what Conscience commandeth, and that wherby one is tied not to do the contrary. But neither is this distinction alwaies good. For if a mans Conscience told him he might lie to saue his life, he must either lye, or of necessitie goe against his Conscience.

The Conscience erring bindes.

6 Out of these grounds the question may bee thus answered: First, conscience, though erroneous, bindes alwaies so, that hee that doth against it, sinneth. The reason is, because he that doth against conscience, doth against Gods will: though not materially, and truely; yet formally, and by interpretation: because what the conscience doth declare, it declareth as Gods will. As for example.

He that uſeth a private man contumelioufly, taking him for the King,& not to be a private man,he is interpreted and judged to haue done it to the King himſelf; ſo likewiſe, he that contemneth Conſcience, contemneth God himſelfe; becauſe that which Conſcience doth dictate, is ſuppoſed to be the will of God. Hence it is that he alwaies ſinneth who doth any thing againſt Conſcience: but if the conſcience doth not erre, but the thing is as erroneous conſcience ſuppoſeth, then he ſinneth doubly. Firſt,in doing that which is ill in it ſelfe; and ſecondly, in doing it after an evill manner: evill it is in its owne nature, and evill becauſe of the deſpiſing of conſcience: but if the conſcience doth erre, that which it doth is not evill, but it doth it after an evill manner; ſo that the evill is onely this, namely, the contempt of Conſcience.

Why he alwayes ſinnes who goes againſt his Conſcience?

7 The error of conſcience which is about an action (that is, the error which is about the object or matter, about which an action ought to be exerciſed) is either *unvoluntary and blameleſſe*, or *voluntary and worthy of blame*. If it be *unvoluntary and blameleſſe*, then conſcience binds to do a thing as much, as if it did not erre. For example,If a man ſhould verily beleeue ſome thing to be his owne, which is an other mans, he may, and ought in conſcience to make uſe of it as his owne. If one doe verily beleeue hee is his Prince, that is in truth a Tyrant; or that he is a lawfull Magiſtrate, who indeed uſurpes the title; he is bound to yeeld due obedience unto him. We haue an example hereof in *Iaacob* that went in to *Leah* that was none of his wife, whom he verily thought was his wife *Rachel*.

Error of Conſcience is ſomtimes blamleſſe: ſomtimes worthy of blame.

8 If the error be *voluntary*, then it is to be judged of, as an error is which is of the *law* or *rule*.

9 conſci-

9 Conſcience erring touching the Lawe *after the fact*, (in beleeving that which it hath done well, to be ſinne; or contrariwiſe;) hath no power to binde in regard of that action which is paſt: becauſe *binding* and *obliging* haue ever a regard to future actions: and a morall action (as the will it ſelfe) is alwaies guided and informed by a foregoing apprehenſion, and not by that which followes after. Hence no action is made better or worſe, for that conſcience which is after it. Yet doth this conſcience ſo farre binde (through occaſion of that which is done) that one cannot lawfully goe on to doe the like againe, ſo long as he hath ſuch a conſcience: *viz. That hee hath ſinned* (though he hath not) *in doing ſo before.*

10 Conſcience through error, judging that to bee *lawfull* which is *unlawfull*; as that it is lawfull for one to lie, to ſaue his owne, or his neighbours life; *bindes* indeed, but doth not binde *to doe ſo. It bindes*; becauſe he that hath ſuch a conſcience, can neither lie, nor abſtaine from lying, without ſinne. Hee cannot lie, becauſe this is ſimply unlawfull. Hee cannot abſtaine from lying, with ſuch a conſcience, becauſe ſuch manner of forbearance is forbidden by God, though forbearing it ſelfe bee commanded: for God requires not only that we doe good, and abſtaine from doing evill; but likewiſe that wee performe both theſe with a good conſcience, and not with a bad one. Such a conſcience doth not *binde to doe* what it ſaith. Firſt, becauſe their is no obligation to unlawful things. Secondly, becauſe Conſcience bindeth not to doe, but by vertue of ſome command of God; but ſuch a conſcience is not grounded upon any command: for the Law of God can neither incline nor bind any man to

sinne. Thirdly, because this error is alwaies a sinne, but a sinne doth not bind to practise it. Fourthly, because such a Conscience hath never so sure a ground, as that there needeth not further examination and inquiry into things. Fiftly, because man is bound to lay downe such a conscience; for although that be not exactly enough spoken which some doe affirme, namely, *That such a Conscience bindeth a man to lay downe it selfe*; yet it is most certaine, that a man is tied to lay downe such an erronous Conscience, for it is a part of that old man, whom we are commanded to put off, *Ephes.* 4.22.

11 Conscience iudging that which is lawfull to be unlawfull, bindeth to abstaine from the practise and use of it. *Rom.* 14. 23. The reason is, because one may abstaine from lawfull things without sinne.

12 conscience iudging that to be bounden duty which is unlawfull, binds, but not to the practise of it, for the reasons set downe in the ninth Thesis.

13 conscience Iudging that to be bounden duty which is onely lawfull, bindeth to the practise of it; as for example, If any mans conscience tell him that it is necessary to uncover his hands alwaies when he prayes publiquely; He must pray so, because lawfull things may be observed constantly without sinne.

Of the perplexity of an erroneous Conscience.

Object. If an erroneous conscience doth so binde that we may neither follow, nor not follow it without sinne, then there lies a kind of necessity of sinning on those that do thus erre, which cannot stand with the equity of Gods Law.

Answ. This necessity of sinning when one is entangled by his owne erroneous conscience, is not the same both wayes: *viz.* whether one do, or do not, according

ding

ding to conscience; for if one do according to his erring conscience, the sin is in the action done; If he doe what is not according to it, the sin is in the manner of doing.

2 It is not an absolute necessity, but upon supposition; namely, if he keepe still such a conscience, which he both may, and ought to lay downe.

3 This necessity doth not flow from the nature of Gods law, but is contracted and continued through mans sin, for no man is thus intangled without his owne fault.

Quest. Whether is it a greater sinne to doe against such an erroneous conscience, or to doe according to it. Whether it be a greater sinne to doe with, or against an erroneous Conscience.

Answ. We ought to iudge of the greatnesse of sin according to the quality of the thing which is to be done or omitted, as it is in its owne nature, and as it is apprehended by us. If any man through errour of conscience should hold it to be an unlawfull thing to goe to the Church, and serue God there (which otherwise he is tyed to doe) because he knowes the Preacher to be a lewd and naughty man, and thinkes that he shall be partaker with him in his wickednesse; his sinne is greater in staying away, then if he were present there: because it is a greater sinne, to neglect Gods service, then to communicate with an others personall wickednesse in that service. But if he should thinke it unlawfull to be present at holy duties for Idolatry, which he iudgeth will be committed there, he should sinne more hainously if he should be present there: because the sinne of Idolatry, is greater then a neglect of true worship. In the first instance; he sins more that followes his conscience, then he that doth against it; but in this, his sinne is greater that doth contrary to it:

it: No certaine and generall rule therefore can bee set downe in this matter.

Chap. V.

Of a surmising and doubting Conscience.

Opinante. What opinion is?

Quest. 1. WHether a man may content himselfe with a doubting Conscience?

Answ. For the unfolding of this question, it is to be noted, that *Opinion* sometimes signifies a certaine and setled judgement without all doubting. A certaine judgement nor arising from Sense, Knowledge, or true Faith, but Reason. Sometimes it is taken more strictly; For that judgement whereby indeede we assent to the truth of a thing, but not without suspition, feare, or doubting of its being otherwise.

Upon this distinction, I answer: First, in such things as are necessarie to salvation, and Gods worship, no opinion can be sufficient, though it haue never so great certainety of reason; because Faith is required to these, and Faith takes onely the infallible word of God.

2 In such things which are more remote from their principles, diligent care is to be had, that we also get a certaine perswasion, or beliefe of them, out of the Scriptures; but if that cannot be obtained, it is lawfull in our actions to follow some such *opinion*, as is certaine and tried by the rule of Scripture.

3 Using also all diligence to bee certaine (though we be not) it is lawfull in many things to follow that opinion, which is most probable.

4 It is never lawfull to doe against our owne opinion, whether it be certaine, or probable, for respect to other mens authority.

5 No

5 No man can at the ſame time haue two *contrary probable opinions*, concerning the ſame thing; ſo as he may lawfully leaue the one, and follow the other.

Queſt. 2 What ſhall one doe when his Conſcience is doubtfull?

Anſw. For the declaration of this queſtion, wee muſt obſerue: Firſt, Conſcience is ſaid to be doubtful in a large ſenſe, as when the aſſent even of Faith, or Opinion *prevaileth*; yet there is ſome doubting joyned. But ſtrictly, and properly, that Conſcience is named *doubting*, which yeeldeth to neither part of the queſtion in hand, but ſtickes and ſtaggers betweene aſſent and diſſent, not knowing which to doe.

Touching the firſt ſort of *doubting*, it hath partly beene ſpoken in the former queſtion, and ſhall partly be ſpoken of in the queſtion following. Heere wee treat of that Conſcience, which in a proper and ſtrict ſenſe, is called *doubting*.

Secondly, *doubting* is either *Speculatiue*, or *Practicall*. *Speculatiue* is that, which is *not immediately* converſant about a practiſe or action: as when one doubteth, whether this or that thing be his or not. *Practicall*, is that, which *immediately* is converſant about ſome particular action.

A ſpeculatiue doubt, and a practicall doubt.

Anſw. Theſe things being laid downe, it is anſwered:

Firſt, in all thoſe *doubts* which doe any way belong to our practiſe, diligent enquiry is to be made, that we may clearely perceiue the truth and not *doubt*; becauſe while the minde remaines in *doubt*, the action muſt of neceſſity want that perfection which it would haue, if it were done with Knowledge, and certainty of judge-

ment. For the more certaine our knowledge is, touching thoſe things which we doe, the more *confident* we are in doing, and more *ioyfull* when wee haue done them.

2 Oft times it is lawful to do a thing, though a *ſpeculatiue doubt* remaine, becauſe he that doth ſo, doth not neceſſarily doe either againſt a *doubting* Conſcience, nor without a *perſwaded* Conſcience; for notwithſtanding that *ſpeculatiue doubt*, he may aſſuredly conclude with himſelfe; that, that which hee doth, ought to be done. As for example, A man poſſeſſeth a peice of ground lawfully, and begins to doubt whether it be his owne or not; yet if he know not, that it belongs to any other body, he may lawfully keepe the ſame ſtill, becauſe other things being conſidered, poſſeſſion is a better ground to keepe it, then doubting is to leaue it.

3 It is not lawfull to doe any thing againſt a *Practicall* doubt; that is, a doubt whether the thing to bee done be lawfull: The reaſon is, 1. Becauſe a man cannot doe it of faith, *Rom.* 14. 23. 2 Becauſe, he that doth ſo, doth not ſufficiently abhorre ſinne: for willingly and wittingly he expoſeth himſelfe to the danger of ſinning. 3. Becauſe he is not fully enough addicted to Gods will: for as he that doth that willingly, whereof he doubts, whether it bee acceptable to his friend or no, doth againſt the law of friendſhip: ſo he that doth that, whereof he doubts, whether it be acceptable to God or not; doth againſt the law of loue to God. 4. In things doubtfull, the ſafeſt way is to be choſen; but that is the ſafeſt part, which if we follow, it is certaine we ſhall not ſinne. As for example, A man doubteth whether *Vſury* be lawfull or nor? the ſafeſt way is to abſtaine; for herein is no danger of ſinning.

Some

Some of the Philosophers had some knowledge of the equity of this rule, whose Iudgement thereof *Tully* relates, and approoues: Office: Lib. 1. *Those giue good counsell* (sayeth he) *who forbide to doe any thing whereof one doubts, whether it be iust or unjust: the equity thereof is apparant in it selfe, because Doubting imports, thought, or feare of being hurt.*

Chap VI.

Of a Scrupulous Conscience.

Quest. WHat is to bee done when the conscience is scrupulous?

Answ. For the understanding of this question, wee must consider:

1 That a *Scruple* is a feare of the minde concerning its practise, which vexeth the conscience, as a little stone that cannot bee discerned in a mans shooe, paineth his foote.

2 Every *feare* is not properly a *Scruple*, but that which ariseth from *slight*, or *no* arguments.

3 One is *scrupulous* either in *examining* what hee *hath* done, or in *ordering* what he is *to* doe.

4 *Scruples* doe arise, (God so ordaining) to the end he may either punish, or try men: sometimes out of the suggestion of the Devill, somtimes from want of knowledge, sometimes from Melancholy, or some such like constitution of body; sometimes from the society of scrupulous men.

5 A *Scrupulous* conscience differs from a *Doubtfull* one, in this, that a *Doubtfull* conscience doth assent to neither part of the question; but the *scrupulous* conscience doth assent to one, but is sollicited to the other part, by a kinde of feare.

Theſe things being ſet downe, it is anſwered to the queſtion. 1. (God being inſtantly called unto for grace,) one muſt labour dilligently to *remooue* theſe ſcruples, which reaſon can take away by due triall of the grounds of them. For then is the conſcience moſt quiet, when it hath moſt certaine knowledge. 2 It helpeth much (if it may be conveniently) that the thinking upon thoſe things be shunned, from which ſcruples may riſe; for the fancy being once ſtirred, many thoughts ariſe, which cannot be ſuppreſſed againe, without greate difficulty. As we ſee in Tyles, that are linked together in order, if one happen to fall downe, the reſt will follow: and from hence are ſcruples multiplied in timorous conſciences.

3 Many ſcruples when they cannot well be taken away by ſome *contrary reaſon*, ought to be laid downe as it were by *violence*, refuſing to thinke or conſider of them. For ſo long as ſcruples are not actually applyed, they are not troubleſome: And ſome be ſo troubleſome that the weaker and more unskilfull ſort, can by no other meanes be ridd of them. The bending of the mind attentiuely to remooue a ſcruple by *reaſon*, doth often either *ingender* or *encreaſe* a ſcruple: as for example, All people know that the name of God ought to be called upon dayly: yet one may bee ſo vexed with impious thoughts, that this ſcruple may ariſe in a man, whether he ought to pray or not? Here it is not alwayes a ſafe way to examine theſe thoughts, nor yet to diſpute about this queſtion long, but to throw away this feare, as it were with violence, and to fall upon the duty of prayer ſo well as one can. 4 If they cannot be ſo remooved, but that they doe ſtill moleſt, it is lawfull, and the beſt courſe, to do a thing againſt

againſt ſuch ſcruples. As for example, If there be any man that is ſo moleſted through the conſideration of his unworthineſſe, that he dare ſcarce be ſo bold as to come to the Lords Table, though he finde in himſelfe true Faith and Repentance; he may and ought notwithſtanding this ſcruple come to the Lords Supper. Neither is this to doe againſt Conſcience, but according to Conſcience. For a ſcruple is a rash feare and without any ground, and ſo cannot binde to doe according to it; yea through cuſtome of doing againſt ſuch like ſcruples, Conſcience it ſelfe is made more ſtrong and ſetled.

Chap. VII.

Of the attention of Conſcience to its Facts.

Hitherto we have ſpoken of that *Syntereſis*, or Propoſition, whence Conſcience telleth what is *Law*. Now followes the ſecond part of the judgement, whereby a mans conſcience *beares witneſſe* of his fact according to that *Law*. By reaſon of this act Conſcience is named a *witneſſe*, and in the common Proverbe, *a thouſand witneſſes*. It is likewiſe called a *Booke*, *Revel.* 20. 12. becauſe it is left written in mans minde, at it were in a regiſter, what he hath done, and with what intent, and at length is read and ſpoken of by Conſcience.

The Aſſumption of that practicall Syllogiſme wherein Conſcience conſiſts, is nothing elſe, but the *recognizing*, or conſidering of our action, or eſtate, as it hath reſpect to that *Law* which Conſcience giveth. For the better underſtanding of the nature hereof, ſome things muſt bee made cleare concerning the action which is *recognized*; and ſome things concerning the

recognizing it selfe.

The *action* is either *agreeable* to that which Conscience teacheth, or is *contrary* to it.

The *dictate of Conscience*, whereunto an action is to be conformed, doth sometime *goe before* and *accompany* the action, and sometimes *follow it*. Against the dictate of Conscience that *goeth before*, or *accompanieth* the action, we haue an example in those, of whom the Apostle speakes, *Rom.* 1.32. *Who knowing the Iudgement of God, that they which commit such things are worthy of death, not onely doe the same, but haue pleasure in them that doe them.* Wee haue an example of an action committed against the judgement of Conscience, *following* the fact, in those Iewes which put Christ to death through ignorance, *Acts* 3.17. 1 *Cor.* 2.8. yet being afterwards better taught, they judged far otherwaies of their fact, then when they did commit it, *Acts* 3.37.

How a man sins against his Conscience.

Quest. From hence ariseth a hard question, how a man can do any thing against the *dictate* of Conscience which *goeth before*, or *accompanieth his action*? the Question ariseth thus.

The *Will*, as it seemes to many, cannot will or nill any thing, unlesse *Reason* haue first *iudged* it to bee willed or nilled; neither can it *choose* but *follow* the *last practicall* judgement, and doe that which *Reason* doth dictate to be done: and by consequent, the *Will* cannot moue against the determination of *Conscience*.

Answ. For the unfolding of this matter, these conclusions are to be laid downe. It is so cleare that no man can question it,

1. That many both may doe, and doe against Conscience, as it is an *habite*, or * *Summary* of Principles:

* *Synteresis*

and

and in so doing, they doe in some sense, goe against Conscience.

2. Against Conscience as it is an *act*, all those doe, who do any thing against that Iudgement which they had *actually*, and yet haue *virtually* or in the principle, though actually they judge not as they haue done formerly.

3. The *Will* cannot *will*, *desire*, *choose*, or *follow* after any thing, without a *speculatiue* apprehension of it, because the object of the will is *knowne* Good. No man was ever knowne to desire what hee no waies knew.

4. A *bare* and *simple apprehension* of the object, without any *practicall judgement*, that forthwith it must be prosequuted, or avoided, may be sufficient to draw forth the *Act* of the *Will*. This appeareth sufficiently in Mad men, Infants, and in every undeliberate motion of the *Will*. The reason of this is, because a Good, apprehended or knowne, hath all those Conditions, which are required to the Object of the *Will*. The *Will* is as able about its Object, as the *sensitiue appetite* is about its: But *Sense* is stirred up at the apprehension of its object, as the Eye at sight of Colours, the Eare at Sounds, &c.

5 The *Will* can at pleasure *suspend* its act about that which is *apprehended* and *judged* to be good, without any *foregoing act of judgement*, that it should doe so; for if to *suspend* an act, and to leaue of acting, an *act of judgement*, bee necessarily required; then to suspend that judgement, another judgement is requisite; and to suspend that, another; and so *in infinitum*.

6 The *Will* can turn away the understanding frō the *consideration* of any object, which at present it apprehendeth

hendeth and judgeth to be good, to the conſideration that it hath formerly apprehended and judged to be ſo. By reaſon of this commanding power, the *Will* is the firſt cauſe of unadviſedneſſe, and blame-worthy error in the Underſtanding. When the *Will* doth firſt begin, to draw away the underſtanding from that, which it hath judged to be good, it doth it, by its owne inclination without any judgement that it should doe ſo; otherwiſe theſe two judgements should bee together; namely, this ought to be followed, and this ought not, which were abſurd.

7 The *Will* can moue it ſelfe, towards an object that is apprehended and iudged good for profit or pleaſure in ſome reſpect, though reaſon iudge that it is not lawfull but ſinfull. The reaſon is: 1. Becauſe whatſoever good the underſtanding propoundeth to the will, in this life, it propoundeth it with a kind of indifferency of Iudgement, as not having any neceſſary connexion, with the univerſall good. Upon which the will is naturally ſet and determined. Hence it is that *freedome* or *liberty* in an action, is ſaid to bee *radically* in the iudgement and reaſon. 2 Though the will bee determined by the underſtanding in regard of the *ſpecification* or kinde of thing to be willed, becauſe it willeth nothing but that which the underſtanding hath firſt apprehended; yet in regard of *excerciſe* or act of willing, it mooveth both it ſelfe, and the underſtanding with the reſt of the faculties. And hence it is that *liberty* is in the will *formally*, which should not be true, if it were neceſſarily determined by the underſtanding. 3 If the iudgement being right, the will could not but will aright; then before the firſt ſinne of Angels and men, (which was

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in the *Will*) there must necessarily bee an error in the Vnderstanding: and if so, then the punishment of sinne should be before the first sinne; for all Practicall error in the Vnderstanding, is either sinne, or the punishment of it. 4. If the *Will* doe necessarily follow the judgement of the understanding; then there should (in proper speaking) be no sinne of *malice*, distinct from those sinnes, which are committed through ignorance, or passion. But it is manifest, that this kind of sinne is found in Devils, & likewise in some men. 5. If the *Will* doe necessarily follow the *Vnderstanding*, then in Regeneration the *will* it selfe neede not bee internally renewed by grace: for the inlightening of the Vnderstanding would be sufficient. But this is repugnant to Faith and godlinesse.

8 Though the *Will* doth not alwaies follow the *Judgement*, yet doth it ever follow that command whereto it is subject; and that agreeth oftentimes with *Iudgement*. But this command though as touching the *direction*, it doth belong to the *understanding*; yet as touching the *power* and *efficacy*, it belongeth to the *Will*. From hence we speake truely, and by the consent of all Nations, say, *I will Will*. *Velo velle.*

Chap. VIII.

Of Conscience examining and reviewing actions.

WE are to treat next of that *reviewing*, which is conversant about our actions and state.

1 I call this a *Reviewing*, rather then a *knowledge*, First, because a bare and naked *knowledge* is not sufficient for this act of Conscience, but things must bee weighed over and over. Secondly, because there is a

knowledge which goeth *before*, and accompanieth the action, but this *Reviewing followeth* it.

2 This *Reviewing* is a reflect act of the *Vnderſtanding*, whereby a man underſtandeth, and with iudgement, weigheth his owne actions with their circumſtances. It is commonly called, *Conſideration, or meditatiõ on our wayes*. It is called in the Scripture, *A reſpect* or *beholding* by the mind, *Pſal.* 119.15. *Conſidering*, *Pſal.* 50. 22. *Thinking, or thinking againe*, *Pſal.* 119.59. *Laying of the heart. Hag.* 1. 5. a *Saying in the heart*, *Ierem.* 5. 24. *Saying to the heart*, *Hoſ.* 7.2. *Returning to the heart*, 1 *Kings* 6.47. a *Laying to heart*, *Ier.* 12.11. *Mal.* 2.2. and laſtly, a *Proving* or *examining of our ſelues*, 2 *Cor.* 13.5.

3 The *cauſe* of the *Reviewing* of our actions ought to be, Firſt, a care to pleaſe God in all things. Secondly, a feare of ſinning: For if we *review* our actions upon other grounds, it is not an act of *Conſcience*: becauſe it reſpecteth not the *iudgement* of God; which without doubt, it is neceſſary an act of Conſcience ſhould doe.

4 The *manner* of this *Reviewing* doth conſiſt in theſe two things: Firſt, that wee conſider our owne actions, not *materially* onely, but *formally* alſo, that is, that we conſider not onely, what we haue done, as it is an *action*, but likewiſe what, and after what manner it is done, as it is *good* or *evill*. As for example, It is not an Act of Conſcience, for a man to thinke, whether he hath overcome his adverſary, or not; but whether in ſo doing, he hath committed murther or not? whether it be juſt, or unjuſt, that he hath done? 2. The *actions* and the *rule* muſt be compared together. For as he that ſpeaketh the truth, knoweth not that he ſpeaketh

Natura in ordine Morum.

keth truth; unlesse he compares his speech with the thing it selfe: So hee that doth well or ill, cannot know the same, unlesse he compare the fact with its proper rule. The rule of this triall or judgement, must not be our *naturall reason*, the *custome of others*, or the like; but the *Law*, or *revealed* will of God; For otherwise Gods judgement is not respected (to which Conscience looketh) but mens.

5 The *time* which is to be allotted to this *Reviewing*; In regard of evill deedes, is in Scripture noted, sometimes to be before some *threatning* of God, 2 *Sā.* 24.13. sometimes after a *threatning*, but before the *Iudgement* be executed. *Mal.* 2. 2. and sometime after that God hath *inflicted* his *Iudgements*, *Hag.* 1. 5. but the sooner we goe in hand with it, the more acceptable it is unto God, and more profitable it is unto us. Hence it is, that this *Meditation* of what we doe *dayly*, is reckoned amongst the dayly exercises of the godly, *Iob* 1. 5.

6 Through want of this *Reviewing*, comes 1. *Impenitencie* in the greatest sinnes, *Isai* 44. 18. *Eccles.* 4. 8. *Presumption* in greatest misery, *Reu.* 3. 17. and so great a *Stupiditie*, that those which know many other things, are altogether ignorant of themselues, and what they doe. Hence it is, that some after they haue sworne rashly, and are admonished of their sinne, almost with the same breath affirme with an oath, that they did not sweare.

7 The peculiar effects of this *Reviewing* of our waies, are 1. in regard of God, *A right judgement* of our waies. *Ezek.* 19. 25. and *thankefulnesse*. 2. In respect of our selues, *Humility*: and 3. In respect of others, *Equity* and *Gentlenesse*, *Tit.* 3. 3. 4.

Chap. IX.

Of the application of the Law by Conscience to the person, upon the Reviewing of the Action.

1 THe third act of Conscience followeth, whereby the conclusion is gathered from the premises. This conclusion is an act of Conscience, whereby a man applyeth unto himselfe the Law of God, which concerneth either his Action or Condition.

2 This conclusion therefore dependeth partly on that generall Law, which is pronounced by the *Synteresis*, in the *major* Proposition; and partly, on that *Reviewing* of the action or condition which is contained in the *minor* Proposition. So that it gathereth together the strength of the former acts of Conscience, and maketh the *Judgement* thereof perfect.

3 Like as therefore Conscience is a *Law* in the *major* Proposition, *Rom.* 2. 14. and in the *minor* a *Witnes*, *Rom.* 2. 15 So in this conclusion, Conscience is most properly a *Iudge*, 1 *Ioh.* 3. 20. For as in the Proposition Gods *Law* is declared, and in the Assumption, the fact or condition of man is examined, according to that Law; So in the conclusion, the sentence concerning man is pronounced according to his *fact*, or *condition*, by vertue of the *Law* that hath beene declared.

4 It is well defined therefore by *Application*, because in such a conclusion, Gods Commandement and mans fact are mutually joyned together, and as it were linked with man, whilst both passe sentence on him.

The slowneſſe of Conſcience in the making of the Application.

5 This *Application*, though in its owne nature it follow the former acts of Conscience, like as the conclusion

clusion of a syllogisme is sayd to follow necessarily from the premisses yet through mans fault it falleth out often, That Conscience doth not doe it for a time. Both propositions are granted, yet the cõclusion is not made: as for example; A man may in generall know and grant that every man that worshippeth not God, is cursed: and may also be conscious to himselfe, that he is no true worshipper of God: and yet not Iudge himselfe accursed. One may also understand sufficiently, that God is ready to pardon him who repenteth of his sins; He may likewise haue witnes in himselfe of his owne repentance: yet cannot presently apply to himselfe pardon, and the mercy of God.

6 This Staying, or Hindring the Conclusion, is more usuall in passing Iudgement upon evill actions, but happeneth sometimes also in such, as are good.

7 Wee haue an example of the first sort in those *Iewes* of whom the Apostle speaketh. *Rom.* 2. 18. 20. 21. And in *David* himselfe. 2. *Sam.* 12. 5. 6. who knew well enough, what his most evill fact deserved by law, and likewise could not be ignorant of that which he had committed: but halted in the application of the conclusion.

8 An example of the latter kind, wee haue in all those Believers who repent truly, yet for a long time cannot apply Gods mercy to themselues. The causes why Sinners doe it not, are; 1 Because they doe not consider seriously enough, Gods law, and their owne facts; for the conclusion proceedeth from the *power* & *efficacy* of the *premisses*. 2. Because they haue flat contrary conclusions in their Iudgements to the Law of God. *Deut.* 29. 19. 3. Because they are afraid of, and avoid these conclusions of Conscience, as most oppo-

site to themselues and their purposes, *Ioh* 3.20. 4. Because they are careleſſe and forgetfull of ſuch things, *Iam.* 1.23.25. From ſuch like cauſes wicked men uſe to gather falſe concluſions, and deceiue themſelues, *Iam.* 1.22.

9 The cauſes why *beleevers*, and *godly* men, oft-times doe not conclude for their owne conſolation, are 1. Some prevailing temptation. 2. The remnants of unbeliefe, which remaine even in thoſe that are regenerate. 3. The greatneſſe of that mercy which they ought to apply unto themſelues. And 4. the Conſcience of their owne unworthineſſe, eſpecially after they haue committed ſome grievous ſinne.

10 Becauſe of this ſlowneſſe in men to conclude, and apply, there is a neceſſity laid on all Miniſters, not onely to declare Gods will generally; but likewiſe ſo farre as they are able, to helpe, and further, both publikely and in private, the application of it, ſo farre as mens condition and conſciences require.

Chap. X.

Of the effects of this Application, in the Conſcience it ſelfe.

1 FRom the *concluſion* of Conſcience, ſome effects follow, according as the judgement *thereof* is.

2 Theſe *effects* are either *Acts* of Conſcience, which are virtually contained in the concluſion, or *Affections* and *Acts* of the *Will*, which ariſe from thoſe acts of Conſcience.

3 Amongſt the acts of Conſcience, ſome there be that *reſpect* that which is *well done*: ſome reſpect *ſin*.

4 Thoſe that reſpect what is *well done*, are *Excuſing*,

sing, *Absolving*, and *Approving*, *Rom.* 2. 15.

5 *Excusing* is an act of Conscience, whereby a man is freed from the guilt of sinne in what he hath done: For *Excusing* heere is not taken in that stricter sense, whereby it signifieth a *lessening* or *extenuating* of the fault, but in that sense which importeth, a perfect taking away of the fault, and guilt. An Excusing Conscience.

6 *Absolution* is an act of Conscience, whereby it pronounceth a man need not feare punishment for what he hath done. Absolution of Conscience.

7 These two acts are tyed so closely and fast together with a bond that cannot be loosed, that they differ onely in our *apprehension* not *really*. For *Excusing* doth most properly respect guilt, and *Absolution* the punishment; but neither is the guilt taken away so long as the punishment remaineth; neither doth the guilt remaine, the punishment being once taken away.

8 *Approving* is an act of Conscience, pronouncing that a man in his action hath pleased God. Approbation of Conscience.

9 *Absolution* and approbation differ from *Excusing* in this, that in *Excusing*, Conscience doth the part of the *Law*, and hath respect unto God, as he is a *Judge*, before whose judgement seat it excuseth a man as a *witnesse*; but in *Absolving* and *Approving*, Conscience properly doth *Gods* part, and hath respect unto man, whom like a *Judge* it absolveth, and approveth.

10 The acts of Conscience, which respect *sinne*, are *Accusation*, and *Condemnation*.

11 *Accusation* is an act of Conscience, convincing and prooving a man to be neere unto punishment, because of his sinne. Accusation.

12 *Condemnation* is an act of Conscience, judging a man that is guilty, to the punishment of eternal death Condemnation.

13 *Ac-*

13 *Accusation* and *Condemnation* differ in the same degree and manner, that *Excusing* differeth from *Absolution* and *Approoving*.

14 *Accusation* and *Condemnation* sometimes follow presently upon the fact, as in *David*, 2 *Sam.*24.10 Sometimes a little while after it, as in *Iudas*, *Matt.* 21.3. Sometimes a long time after, as in *Iosephs* brethren, *Gen.*42.21.22. For a man is not free from them by length of time, but by repentance onely.

Chap XI.

Of the affections which arise from the judgement of Conscience.

Ioy. 1 THe first affection that riseth in the heart, from *Excusing*, *Absolving*, and *Approoving* of Conscience, is *Ioy*, whereby a man taketh delight in that he hath done well, as in a true good that is come to him, *Prov.* 15. 15. 2 *Cor.* 1. 12. Now this *Ioy* differeth much from laughter, and vaine joy: 1. Because it maketh the *heart* glad. 2 Because it is a *serious* disposition of the *heart*, not a light stirring of it. 3. Because it hath a good ground, and therefore growes stronger by right meditation. 4. Because it bringeth foorth sound and good fruit. None of which things are to be found in common and ordinary laughter and joy, *Eccles.* 2. 2.

Confidence. 2 The second affection is *Confidence*, whereby the heart is setled and strengthned against the feare of evill, and the weake hope of good, *Prov.*10.9.& 28. For all miserie springeth from sin; and to those that do well, all good things are promised, 1 *Tim.*4.8.

3 The first affection rising from the accusation and condem-

condemnation of Conſcience, is *Shame*, whereby a ſinner is diſpleaſed with himſelfe, in and for that ſinne hee hath done. For ſinne alwaies changeth a man from better to worſe, *Gen.* 5.7. This *ſhame* if it be becauſe of ſinne, and if it make a man forſake it, it is one of the ſignes of repentance, *Rom.* 6.21. as impudency in ſinne, is alwaies a token of an impenitent and loſt man. Shame.

4 The ſecond affection is *Sadneſſe*, or *Sorrow*, whereby the heart is troubled, becauſe of the evill that is come upon it, 1 *Sam.* 25.31. *Acts* 2.37. For the accuſing and condemning of Conſcience, doth not onely make the ſinne, and the guilt thereof to be in a manner *preſent*, but likewiſe the *punishment*. Sorrow.

5 The third affection is *Feare*, whereby the heart flyeth from the evill that hangeth over it, and from God himſelfe, as from a ſevere Iudge, *Gen.* 3.10. *Prov.* 28.1. *Revel.* 6.16. becauſe the fulneſſe of miſery is expected. The great degrees of this feare, are called *Trembling* and *Horror*. Feare.

6 The fourth affection is *Diſpaire*, whereby the Soule caſts away all hope of eſcaping, *Heb.* 10.27. Diſpaire

7 The fifth and laſt, is *Anguish* and *vexation of ſpirit*, becauſe of the miſery, which lyeth on it. This is that ſpirituall worme, that perpetually tormenteth the damned ſoules in hell. *Mark.* 9.44. *Iſai.* 66.24. Anguiſh.

Chap. XII.

Of a good Conſcience.

HItherto we haue ſpoken of the *nature of Conſcience*, according as it was laid downe in the *definition*: Now followeth the *diſtribution of Conſcience*, according to its *adjuncts*.

1 Conscience is either *good* or *evill*:

Quoad honestatem. Quoad quietem.

2 Conscience may be called *good*, either for its *honesty* and *integrity*, or for its *quietnesse* and *peace*.

Conscience honestly good.

3 That Conscience is *honestly good*, whose judgement is Right and Powerfull.

3. Things make Conscience honest.

4 That the Conscience therefore *be honestly good*, it is required: 1. That it *uprightly* and *sincerely judge* that thing to be good, which *God judgeth so*; and that to be *evill*, which *God judgeth evill*. This *uprightnesse* must first be in the judgement, of what is to be done, which belongeth to the *major* Proposition; and 2. in the judgement of what hath *been* done, which belongs to the *minor*.

5 To a Conscience *honestly good*, its 3. required that it *excuse*, *absolue*, and *approve* a man in what is *well done*; and *accuse* and *condemne* him, for what is *evill*.

6 Concerning the first office, which consisteth in *Excusing*, *Absolving*, and *Approving*, there is no controversie amongst Divines: But of the second, which consisteth in *Accusing* and *Condemning*, some doubt, and thinke that the *goodnesse* of Conscience doth no waies consist therein, but in *Excusing* onely.

7 They bring two reasons; 1. Because *Adams* conscience by creation, did onely *Excuse*, and not *accuse*. 2. Because a good Conscience is troubled and wounded when sinne is committed, and occasion is ministred to *accuse*. But the first reason is not good; because though Conscience in state of Innocency, did not *accuse actually*, yet had it a *power* to *accuse*, if there had beene occasion. Neither could the Conscience be more blamed for *accusing* and *condemning* justly, then the *Law selfe*, and the *chiefe Judge*, who did so after sin had once entred, and not before.

8 So

8 So farre is the *just Accusation* of Conscience from being to be blamed, that Sinners haue most need of it, as the onely way to make them repent them of the sinnes which they haue committed. For to the end a Sinner may escape Gods *judgement*, hee must *judge* himselfe: that is, doe justice and judgement upon himselfe, as in Gods roome, whom he hath offended, 1 *Cor.* 11.31. He doth this, by pleading Gods cause against himselfe, that is, by *accusing* himselfe, *witnessing*, *alledging*, and *confessing*, or by *acknowledging* Gods Law against himselfe, by revealing the secrets of his heart, and his hidden filthinesse, to his owne ignominy and shame. Then by *condemning* himselfe, that is, by declaring what torment and punishment God may justly inflict upon him; or by Proclaming of himselfe guilty of everlasting death. Vnto this judgement of Conscience, stirring up sutable affections; if God of his great mercy adde a *change* of *minde*, with an *appealing* by Faith to the Iudgement Seat of Gods mercy in Christ; then is that true (which some use to say) that the *Iudgement of repentance maketh voide the judgement of punishment; that the accusation, witnessing, and condemnation to wrath to come, are prevented by these Actions which supply there roomes; Yea, that God himselfe, in Christ shall be an Advocate, a Witnesse, and Judge; for those that haue pleaded against themselues, in the court of Conscience by repentance.*

Panitentiale iudicium evacuat iudicium panale.

9 Neither are we bound onely to this *Accusation* and *condemnation* of our selues, as to a *meanes of Salvation*, but by *naturall justice* also. For if wee sinne against a man, wee ought to doe him justice on our selues, by *Accusing*, *Condemning*, and *Acknowledging* our

offence; much more then are we bound to doe this to God. Beſides, we are *related* to God as his *ſervants*, by which we are bound to take his part in all controverſies, debates, or quarrells, that he hath againſt ſinne, and chiefely againſt our owne ſinne, which doth us moſt hurt, and againſt which we are able to doe much more, then againſt other mens. Adde to theſe, the conſideration of the *equity* of it, if we be bound (when it will be no hurt to us) to aſſiſt a brother, in any of his lawfull and iuſt ſuits, or judgements, either in appearing as a *Witneſſe*, or as an *Accuſer*, in his behalfe: how much more are we bound to do the ſame for God? for without compariſon, each perſon is more bound to ſticke cloſe to God, then to himſelfe: and to aſſiſt God by *accuſing*, *teſtifying*, *judging*, though it be in the controverſie which he hath againſt himſelfe.

Theſe particular illuſtrations (which upon another occaſion are propounded and urged by *G. P.*) I haue thought good to relate, both for the light wch they giue to this preſent queſtion, and for the excellent uſe, that they haue in exhortations to the practiſe of repentance.

Guliel Pariſ.

10 The ſecond reaſon (wherein the *trouble* of conſcience upon *accuſation*, was brought to prooue that an *accuſing* Conſcience, could not be *good*) is alſo of no ſtrength: Becauſe that trouble and wounding, is either the *accuſation* it ſelfe, or an *affection* following it. The ſame Iudge that condemneth rightly and iuſtly, may, and uſeth to be ſorrowfull, that he hath occaſion to doe ſo: for he abſolveth more willingly thoſe that are good, then he condemneth malefactors.

11 To ſpeake home to the Matter; The act of *Accuſation followeth* indeed from ſinne, not as a *ſinne*, but a *punish-*

a *punishment*; Conscience therefore *accusing*, so farre as it *accuseth* rightly, is *honestly good*, though in respect of the trouble it bringeth, it useth to bee called evill, as all other punishments are. It may also be called evill, because the gronnd of it is alwaies some sin cõmitted.

12 Thirdly, that the Conscience be *honestly good*, it is requisite that by this upright judgement, it *stirre* up *strongly* to *doe good*, and *draw backe strongly* from that which is evill, *Heb.* 13.18. but this cannot be done by Conscience alone, there must be also an honest disposition, and bent of the *Will*, answerable to the judgement of Conscience. *Intentio Voluntatis.*

13 A Conscience *peaceably good*, is that, which *Excuseth*, *Absolveth*, *Comforteth*, *Acts* 24.6. Hence also unto a good Conscience, in this respect, doe belong the affection of *Ioy*, *Confidence*, *Security*, and *Freedome*.

14 A Conscience that is both *honestly* and *peaceably good*, is that, which by the Apostle is called *pure* and *cleane*, 2 *Tim.* 1.3. *Beautifull*, *Heb.* 13.18. *Without offence*, or *not offended*, which is the consolation and rejoycing of the faithfull, 2 *Cor.* 1. 12. To keepe which they are content to suffer all sorts of trouble *unjustly*; 1 *Pet.* 2. 19. καθαρὰ. καλὴ. ἀπρόσκοπον.

15 Conscience since the fall, or after sinne, is made good againe: 1. By the blood of Christ applyed through Faith, whereby the *guilt*, *accusation*, and *condemnation* of it, are taken away, *Heb.* 9. 13. 14. and 10. 22. 2. By the vertue of the same blood, in *repentance* and *sanctification* of the spirit, 1 *Tim.* 1. 5. *Acts* 15.8.9. whereby beleevers haue a setled and constant purpose to serue God. 3. By the *witnesse* of the *Spirit*, whereby we are assured of the grace of God, not onely for the present, but also for the continuance of it, How Conscience is made good.

it, to the doing of every good worke, *Epheſ. 1. 18. 14. Rom. 9. 5. & 1 Pet. 1. 5. 6.*

16 A good Conſcience is maintained by that *exerciſe*, whereof the Apoſtle ſpeaketh, *Acts 24. 16.* Now this *exerciſe* doth chiefly conſiſt in theſe things: *1.* That the feare of God bee alwaies liuely and fresh in our hearts, *Pſal. 36. 2.* For this maketh us looke what Gods judgement is, in all things, *Pſal. 119. 6. 2.* That we meditate on Gods Law both day, and night, *Pſal. 1. 2.* For by this the *Major* Propoſition or Rule whereby Conſcience judgeth, is eſtabliſhed. *3.* That we examine our owne waies with quicke and sharpe judgement, *Pſal. 4. 5.* For this inferreth the application in the *Minor* Propoſition. 4. That by dayly repentance and renewing of Faith, we wash off the filth that we contract, *1 Iohn 3. 3.* For therein lyes the ſtrength of the concluſion or judgement of Conſcience.

Chap. XIII.

Of a weake, and of a ſtrong Conſcience.

1 A Good Conſcience admits of degrees, for which cauſe it is by the Apoſtle diſtinguished, into a *weake* and a *ſtrong* Conſcience, *Rom. 15. 1.*

2 A *weake* Conſcience is that which is purged by unfained Faith, but is troubled with theſe imperfections, which all beleevers, for the moſt part, doe outgrow by time.

3 True *Faith* is ſuppoſed to be in a *weake* Conſcience, for he that is *weake*, is a *Brother*, *Rom. 14. 15. 21.* not to be *condemned or ſet at nought*, *verſ. 10. One for whom Chriſt hath dyed*, *1 Cor. 8. 11.* This Conſcience therefore being good, differeth in kind from that which

is

is weake through *malice*, *Presumption*, or *Superstition.*

4 The *imperfections* wherewith this *weake* Conscience is diseased, are, 1. Lacke of knowledge, because as yet it understandeth not well what is lawfull and pure, *1 Cor. 8. 7. Rom. 14. 14.* This weaknesse of Conscience, is called the *weakenesse of Faith*, *Rom. 14. 1.* The Imperfections of a weake Conscience.

5 The second imperfection which dependeth on the first, is in *Affection*, because it easily is made *sorrowfull*, and *disquieted*, when it seeth others doe that which it selfe approoveth not, *Rom. 14. 15. Because of meat thy brother is grieved.*

6 The third imperfection is in *Iudgement*, because it quickly Iudgeth and condemneth the liberty of others, *1. Cor. 10 29. Rom. 14. 3. 15. Why is my liberty iudged by an other mans Conscience? Let not him that eateth dispise him that eateth not.*

7 The fourth imperfection, is in the *purpose and setlednes of heart*, being easely drawne to what is evill. *1. Cor. 8. 10. For if any man see thee which hast knowledge, sit at meate in the Idols temple: shall not the Conscience of him which is weak, be Emboldned to eate those things, which are offered to Idols?* From this, a man is most properly said to bee *Offended*, *Scandelized*, *wounded*, *destroyed. Rom. 14. 21. 1 Cor. 8, 9. 12. Rom. 14. 15.*

8 A *strong* Conscience, is that which is *established* in the truth. *Rom. 14. 5. Perswaded in his owne minde. 2. Pet. 1. 12. Ye know and are established in the present truth.*

9 This *stability* consisteth in *knowledge*, yet not so much in the *clearnesse* thereof, as in the *certainty*. *1. Cor. 8. 4. 7. Wee know that an Idoll is nothing in the world*, but *there is not in every man that knowledge, and*

their

their Conſcience being weake, is defiled. For *certainety* belongeth more to *Faith*, which wee are here to underſtand by Conſcience, then *Evidence* or *Clearneſſe*, which belongs to knowledge, taken in the proper ſenſe. 2 In ſuch an *affection*, whereby it is alwayes willing to beare with, and beare the infirmities of others. *Rom. 15. 1.* Wee which are *ſtrong* ought to *beare* the infirmities of the *weake*. 3. In *Iudging* ſo, as that nothing be ſet before a brother, at which he may *ſtumble* or *fall*, *Rom. 14. 13.* but *Judge* this rather, that no man put a *ſtumbling blocke*, or an *occaſion to fall* in his brothers way. 4. In ſuch a *reſolution* and *ſetledneſſe* of heart, whereby it is ſo ſtrengthned in truth and godlineſſe, that it cannot eaſily be remooved, *Heb. 13. 9.* It is a *good* thing, that the *heart* be *eſtablished* with grace.

Chap. XIV.

Of an evill Conſcience.

1 Conſcience is ſaid to be *Evill*, either becauſe its *Acts* are *ſinnes*, or becauſe it brings *trouble* and *ſorrow*.

2 A Conſcience *Evill* becauſe of *ſinne* in its *Acts*, is that which giveth not a right and powerful judgement; ſuch is the Conſcience of all men that are unregenerat, for it is in men according as Originall corruption is. Of this a *polluted Conſcience* is not the ſmalleſt part. *Tit. 1. 15.*

3 The firſt fault of an *evill* Conſcience is *Blindnes*, whence it judgeth of *Good* and *Evill* no otherwiſe: then one that is bodily blinde uſeth to judge of colours: *He calleth good evill*, and *evill good*, *Eſai. 5. 10.*

4 The ſecond fault, is a kind of *ſpirituall dulneſſe*, whence

whence it neither stirreth up powerfully to that, which it seeth is good, nor draweth backe from that which it acknowledgeth *evill*, *Rom.* 1.18 Which *withhold the truth in unrighteousnesse*.

5 The third fault, is *false-witnesse-bearing*, which principally appeareth in *Excusing*, and *Accusing falsely*.

6 An *Evill* Conscience doth *Excuse falsely*, either when it doth not *accuse* where it ought, or *absolveth* and *approoveth* where it ought to *accuse* and *condemne*.

7 The former fault is esteemed as a piece of Religion, by the dangerous Sect of Libertines, who place their chiefe happinesse and perfection to haue the sense of sinne extinguished.

8 It prevaileth also in all those, who being free from great and grosse sinnes, doe seeme unto themselues to be as it were perfect, and not to be blamed for any sin, *Luke 18.20. Marke 10.20.* All *these things haue I observed from my youth.*

9 The second sort of *Excusing falsely*, when an evill Conscience approoveth, where it ought to condemne; is chiefely to be found in those that are superstitious. They *think to be heard through their much babling*. Ioh. *16. 2. The time commeth that whosoever killeth you, will thinke that he doth God service*, Rom. *10.2. I beare them record that they haue a zeale of God, but not according to knowledge.*

10 A *false Accusation* of an *evill* conscience is, when it *accuseth* and *condemneth*, where it ought to *excuse*: *viz.* For well doing: *Rom. 14.22.* Happy is he that *condemneth not himselfe* in that thing which he *alloweth*.

Conscience *Evill, through trouble and sorrow* is that, which *accuseth* and *condemneth*: *1 John 3.20.* If our *heart condemne us.*

12 When Conſcience is *evill* in this kinde, theſe affections follow. *Sadneſſe, Feare, Anguish.*

13 This Conſcience is *honeſtly good*, if it *accuſe iuſtly*: it is *ſinnefully evill*, if it doe it *uniuſtly*.

14 A Conſcience *evill* through *trouble*, and *honeſtly good*, is to be found both in beleevers and unbeleevers. In ſuch as beleeue not, it is a preparation unto true repentance and Faith. *Acts 2,37.*

15 A Conſcience *Evill*, both through *trouble* and *ſinne*, is common alſo both to beleevers, and thoſe who beleeue not. But in thoſe that *beleeue*, there is a principle of grace, by ſtrength whereof they are *upholden*, they *wraſtle* and *withſtand*, and by little and little are *healed* of it.

Chap. XV.

Of divers degrees and ſorts of an Evill Conſcience.

1 AN *Evill Conſcience* may bee diſtinguished into divers degrees: 1. In reſpect of *defect*, into a *benummed. ſtupid*, and *ſeared.* 2. In reſpect of *exceſſe*, into a *troubled* and *deſperate* one.

A benummed Conſcience.

2 A *benummed Conſcience* is that, which is ſo *dull* and *heavy* in its Acts, that there followes no ſtrong ſtirrings of heart after it; nothing to purpoſe comes of it. Thoſe that haue ſuch a conſcience, are oppreſſed with a kind of ſpiritual *ſleepe*, wherein the *ſenſe* of conſcience, is ſo *bound*, that it is no more moved, then a man that ſleepeth is by his owne dreames.

3 This *dulneſſe* appeareth, 1. In a *dull* or *faint pricking* on to good: We haue an example in *Agrippa*, *Acts* 26.28. *thou almoſt perſwadeſt me.*

4 It

4 It appeareth secondly in a *dull accusation* for the evill that is committed, we haue an example in *Saul*, *1 Sam. 24. 18.*

5 The cause of this *benummednesse* in many that are not apparantly wicked, is a certaine *carnall security*, which creepeth secretly upon them, from long peace and prosperity, *Ier. 48. 11.*

6 A *stupide Conscience* is that, which doth not its office in *accusing* and *condemning*, unlesse it bee for the *greatest sinnes*, and when it is forced by most *grievous Iudgements*. For like as men sicke of a *Lethargie* or *Drowsinesse*, are not wakened commonly, unlesse it be through some great noise: so likewise this Conscience is not mooved, unlesse it be by the thunder of Gods Iudgements. Wee haue an example in *Pharoah*. *Exod. 8. 9.* A stupide Conscience.

7 The *cause* of this *stupidity* is *unbeleife*, and *custome* in *sinning*, which taketh away the sense of it.

8 A *seared* or *cauterized Conscience*, is that which no waies *can be mooved*, no not by *greatest sinnes*, *1. Tim. 4. 2.* Which haue their *Consciences seared with an hot Iron*: This sort of Conscience is found chiefly in those, who after they haue been *enlightened*, against their Consciences, doe giue up themselues to a wicked life. A cauterised Conscience.

9 In these the *Synteresis* it selfe, or *Law of Conscience*, hath its course stopped, & for time is in a manner extinguished, *Iude.* 10. Whatsoever they *know naturally*, as beastes which are *without reason*, in those things they corrupt themselues. This suppressing of the naturall practicall knowledge, which is ingraffed in all men, is by the Philosophers called ἀπολίθωσις because such kind of men are changed as it were into stones, as in the

Scripture they are ſaid to haue a *hard* and *ſtony* heart, by other Philoſophers it is called θηριότης and θηριωδεία, becauſe ſuch men become altogether brutish. *2. Pet. 2. 12.* Or rather put on the nature of the Divell. *Ioh. 8. 44.*

10 The ſignes of ſuch a kinde of Conſcience are, 1. If one reioyce in ſinne. *Prou. 2. 14.* 2 If after he hath ſinned he will not bee reformed, *Prou. 27. 22.* 3 If hee giue up himſelfe to commit knowne ſinne, with all his might ſtriving to ſinne more then others. *Ephe. 4. 19.*

Si certatim ſe dedat

11 Contrary to this evill Conſcience, or hard heart, is a *tender Conſcience* which is eaſily moved by the word of God, whereof wee haue an example in Ioſiah. *2. Kings. 22. 19.* Becauſe thine *heart did melt* and thou haſt *humbled* thy ſelfe before the Lord, when thou *heardeſt* what I ſpake.

A tender Conſcience.

12. A *troubled Conſcience*, is that which *accuſeth* in ſuch a manner, that it ſuffereth not the Conſcience to be at reſt.

A troubled Conſcience.

13 It bringeth with it an *aſtonishing feare*, and *oppreſſing griefe*.

14 It is called in the Scripture, *ſadneſſe*, a *caſting downe*, *affliction*, or *diſquieting* of the minde, a *broken ſpirit*, *Prov. 18. 14.*

15 A *troubled Conſcience* is ſometimes *honeſtly good*: and ſometime *ſinnefully evill*.

16 *Honeſtly good* it is, when it *accuſeth juſtly*. This is properly in thoſe which yet beleeue not in Chriſt: but happens ſometimes to be in thoſe, who haue true Faith.

17 In thoſe which yet *beleeue not*, the Conſcience *evill* indeed *through trouble*, but *honeſtly good*, doth make

make this kinde of Syllogisme.

He that beleeveth not in Christ, is subject to the wrath of God:

But I beleeue not in Christ:

Therefore, *I am subject to the wrath of God.*

This whole argument is to be granted; The onely way to pacifie such a Conscience is, to bring him that is so troubled, into another state, by true conversion and Faith. For then the *Minor* of that Syllogisme, which before was true, will be false, and may lawfully be denied.

18 In such *as haue true Faith*, After grievous sinnes, which waste the Conscience, the Conscience *Evill through Trouble*, but *honestly good*, maketh this kind of Syllogysme.

He that hath sinned grivously, and hath not duely repented of his sinne, cannot by true Faith finde comfort in God.

I am such a one.

Therefore, *I cannot by true Faith comfort my selfe in God.*

Here likewise must Conscience *accusing* be beleeved, and true Repentance be gotten, that he who is so troubled, may at length rightly deny that Assumption.

19 A *troubled Conscience, Evill through fault*, or *faulty in being troubled*, is most properly in those that are true beleevers. For although unbeleevers doe sinne most highly, in not seeking after the true remedy in Christ, when Conscience accuseth justly, (but either fall downe under the burden, or through hardnesse of heart keepe out trouble, or seeke ease from things that are most vaine, as it were from the leaues of the Figge tree) yet the sin properly is not in the judge-

ment of conſcience, or in conſcience ſo judging them, but in the Concluſions, which are deduced and drawne from it.

20 The Conſcience of Beleevers is ſinfull, in being troubled, many wayes. In ſuch a caſe the reaſoning of Conſcience is diligently to be examined. For the *major* or *minor* may, and ought alwaies to bee denied and confuted, that Conſcience may bee healed. As it is in thoſe Accuſations which come from want of ſenſe of Gods favour, from the ſenſe of Gods wrath, from outward afflictions, from horrid temptations to ſinne, and from divers kindes of ſinnes.

A diſpairing Conſcience.

21 A *Deſperate Conſcience* is that which ſo *accuſeth* and *condemneth*, that it taketh away not onely *quietnes* and *peace*, but *hope* alſo of any quietneſſe, or remedy.

22 That manner of *Deſpaire*, that taketh away all ſuch *Hope* as may come from our *merits*, or *ſtrength*, is *honeſtly good*.

23 But that kinde of *Deſpaire*, which in this life taketh away all ſuch *hope* as commeth from the *free mercy* of God, is not onely *Evill* in reſpect of *trouble* and *vexation*, but *of ſinne*.

24 The *Deſpaire* of the damned, which utterly rooteth out all *hope of* remedy, is the *bottomleſſe* pit of miſery.

25 Hence it is, that a *Deſperate Conſcience* (fully repreſenting all ſinnes, together with their exceeding great and unpardonable guilt, and Gods feareful wrath abiding upon Sinners, with the endleſſe miſery that followes thereon) is Gods moſt powerfull meanes to torment the Reprobate; like unto a worme, that moſt ſharply biteth and gnaweth their hearts for ever: *Mar.* 9. 46. their *Worme dyeth not*.

16 To

26 To *Trouble* and *Despaire*; *Full Peace*, *Tranquillity*, and the *joy of a good Conscience* are contrary: which properly riseth from perfect hope in God, whereby the unchangeable injoyment of happinesse, is apprehended.

27 Hence it is, that a *good Conscience*, that is *perfectly peaceable, and joyfull* (as it representeth to the soule, a full deliverance from the *Evill*, both of sinne and punishment: Such a life to be led with God, as is without all trouble or end: consisting in union and communion with him in peace, and greatest joy) is the *formall* and *essentiall happinesse* of the Saints in the life to come: *Matt.* 25. 21. 23. Enter into thy Masters *Ioy*: *Joh.* 15. 11. That my *Ioy* might remaine in you, and that your *Ioy* might be full: 1 *Pet.* 1. 8. Rejoyce with *Ioy unspeakable, and glorious.*

A SVMMARY COLLECTION OF THE FORMER Treatise, according as it was set foorth in a publike Disputation, to encourage and stirre up to the study of Practicall Divinity.

DIVINE POSITIONS concerning Conscience.

1 *KNowledge puffeth up: Loue edifieth: But greatest conscience ought to be made of edifying the Conscience,* 1 Cor. 8. 1. 10.

2 *Conscience is a mans judgement of himselfe, according to Gods judgement of him,* Isai. 5. 3.

3 *There is a certaine inclination of the will, whereby it can naturally both stirre up the understanding to this kinde of judgement, and also follow it: This inclination by some is named Conscience, by others a part of Conscience, but not truely; For neither the name of Conscience, nor the acts thereof, which are mentioned in the Scriptures, import any other power or faculty, then the understanding,* Rom. 2. 15.

4 *Yet every act of understanding is not Conscience, but onely those which make up such a Practicall judgement, as was before handled in the second Position.*

5 *By Iudgement, is most properly meant the act of judging, and not the habit or faculty onely,* Rom. 2. 15.

6 *The whole nature of Conscience is contained in no other judgement, but what is Dianoëticall, or Discursiue; because Accusing, Excusing, Comforting, and such like acts of Conscience, cannot be, but by some middle or third argument, whose strength appeares in a Syllogisme, onely by the consequence,* Rom. 6. 11. *The word translated, Reckon your selfe, signifies Reason out.*

λογίζεσθε.

7 *The Major of that Syllogisme, wherein the whole judgement of Conscience is layd open, treateth alwaies of the Law, the Minor of the fact and state; and the Conclusion of the relation that ariseth from our fact or state, by reason of that Law; which is either guilt, or spirituall Ioy. For example,* *He that liveth in sinne, shall dye,*
I liue in sinne:
Therefore *I shall dye.*
Or thus, *Whosoever beleeveth in Christ, shall not dye,*
But I beleeue in Christ:
Therefore *I shall not dye, but liue,* Rom. 8.13. 33. 34. 1 Ioh. 3.19.20.

8 *Conscience in regard of the Major, is called a Law: in regard of the Minor and Conclusion, a Witnesse; but in regard of the Minor most properly, an Iudex, or Booke: and in regard of the Conclusion, most properly a Iudge,* Rom. 2.14.15. Reu. 20.12. 1 Ioh. 5.10.

9 *The Major is given by the* Syntereſis, *which the Schoolemen call* Syndereſis: *the Minor is peculiarly called* Syneideſis, *or Conscience, the Conclusion is the* Kriſis *it selfe, or Iudgement.*

10 Syntereſis *is properly an intellectual habit, whereby we giue our consent to the principles of morall actions. It differeth not therefore from the Law of nature which is naturally written in the hearts of all men: but in respect onely.*

11 *Though*

11 *Though therefore Conscience may be hindred from working for a while, yet can it not bee fully extinguished or lost. No man is so desperatly wicked, as to bee without a Conscience altogether: No not the Libertines, who place their deadly perfection, in putting out the Conscience of sinne.*

12 *To this part of Conscience* Synteresis *being largely taken, belong all Practicall truthes whereof wee are perswaded; whether they be drawn out of naturall principles, by consequence, or communicated by Divine revelation.*

13 *Hence ariseth the distinction of a naturall and an inlightened Conscience. The Scripture sometimes doth appeale to this, as* Rom.6.3. *sometimes to that, as* 1 Cor. 6.9. *and* 11. 14.

14 *Hence the adæquate or full rule of Conscience is the revealed will of God, which both declares and prescribes mans duty.*

15 *Conscience therefore is properly subject to Gods will and authority alone,* Iam.4.12. *Neither can it be subject to any creature, without Idolatry.*

16 *Hence also it is, that though men be bound in Conscience before God, to obey and keep the iust Lawes of men after a just manner,* Rom.13.5. *Yet those Lawes of men, as they are mens Lawes, doe not bind the Conscience.*

17 *Conscience so bindeth man, in al those things which it judgeth are his duty, by the will of God; that he cannot be free from it, by the authority of any creature,* Act.4.19. *In this respect it is, that he that knoweth Gods will, is said to be debtor,* Rom.1.14. *a servant,* Rō.6.16. *bound,* Act.20. 22. *constrained,* 2 Cor. 5. 14. *to haue necessity laid upon him,* 1 cor.9.16. *so that he cannot do otherwaies,* Act.3.20

18 *The power of Conscience is so great, that it ma-*

keth an action, which in its owne nature is indifferent, to be either good or bad: and that which in its owne nature is good, to be evill: although it cannot make that become good, which is evill in its owne nature.

19 *Yet no action is better or worse, for that Conscience that one hath after he hath done it.*

20 *An erroneous Conscience bindeth alwaies so far, that he that doth against the judgement thereof, sinneth. For formally, and by interpretation hee doth it against Gods will.*

21 *If the error of Conscience about the action (that is, the object or matter about which the action is) bee not sinnefull, the Conscience erring, binds as much as if it did not erre.*

22 *Conscience, through errour, judging that to be lawfull, or necessary, which is unlawfull, doth so farre binde, as that a man sinnes, who doth contrary to it; and sinnes also, if he doe according to the direction of it.*

23 *Yet this necessity of sinning, wherein some are intangled, is not contrary to the equity of Gods Law: 1. Because the sinne is not the same on both handes: on the one hand a mans sinnes in doing what is unlawfull; and on the other, in doing it unlawfully:* viz. *without or against Conscience. 2. Because it is not an absolute necessity, but upon supposition onely,* viz. *if they keepe still such a Conscience, which they ought to lay downe,* Ephes. 4. 22. *3. Because it doth not flow from the nature of the Law of God, but both is contracted and continued by mans sinne. For no man is thus intangled but by his owne fault.*

24 *Conscience judging that to be unlawfull, which is lawfull, bindeth to refraine from that lawfull thing,* Rom. 14. 14. 15. *He likewise that judgeth that to be necessary,*

which

which is but lawfull, is bound to the doing of it: because a man may abstaine from lawfull things: and may also constantly practise them without sinning.

25 *Nothing may bee done whereof the Conscience doubts,* Rom. 14.23.

26 *In doubtfull cases, the surest part is to bee chosen; now that is the surest part, in doing which, its sure there is no sinne.*

27 *It is lawfull, and the best sometimes, to doe against some scruple of Conscience.*

28 *The reviewing of our actions, or estate, as it respects the Law, which Conscience dictates, maketh up the* minor *of that practicall Syllogisme, which the Conscience maketh. It is called in Scripture, a beholding of the mind,* Psal. 119.15. *Vnderstanding,* Psal. 50.22. *A casting up ones waies,* Psal. 119.59. *A laying of the heart,* Hag. 1.5. *A saying to the heart, or in the heart of them,* Hose. 7.2. *A turning againe unto the heart,* Ier. 12.11. Mal. 2.2. *And lastly, a proving and examining of our selues,* 2 Cor. 13. 5.

29 *In the conclusion of that Syllogisme, a man applieth to himselfe the Law of God, which concerneth his Action or condition, and passeth sentence on himselfe: whence there followeth necessarily, either an Excusing, Absolving and Approbation; or an Accusation and Condemnation, with affections answerable to them,* Rom. 2.15.

30 *Though this application in its owne nature follow the former acts of Conscience, as a conclusion doth the premisses: yet through mans wickednesse, it falleth out oft-times, that though the* Major *be fully and firmely acknowledged, and the* Minor *also in a sort; yet the Conclusion and Application is not made,* Rom. 2.18.20.21. 2 Sam. 12.5.6.

31 *Hence it is, that a neceſſity lyes upon all faithfull Paſtors, not onely to propound Gods will in generall, but according to their abilities, to helpe men, both in publike and private to apply it, according as their underſtandings, and conſciences ſhall require,* Rom. 12.7. Matt. 14.4.

32 *A Conſcience honeſtly good is, that which judgeeth rightly and powerfully,* Heb. 13.18. *that which doth otherwiſe, is ſinnefully Evill,* Iſai.5.20. Rom. 1. 18.

33 *A Conſcience peaceably good, is that, which excuſeth, abſolveth, comforteth,* Acts 24.16.

34 *Conſcience ſince the fall, is not both honeſtly and peaceably good, but by the ſprinkling of the bloud of Chriſt* Heb.9.13.14. *and* 10.22. *and the vertue of him in the ſanctification of the Spirit,* 1 Tim.1.5. Act.15.8.9.

35 *A Conſcience peaceably good may be ſinnefully evill, and that which is evill through trouble and accuſeth, may be honeſtly good.*

36 *A weake Conſcience differeth in kinde from that which is acted, either by malice, or arrogance, or Superſtition.*

37 *There is but this one way, to pacifie a Conſcience troubled upon good grounds: to bring him that is troubled into ſuch a ſtate by true Faith and repentance, that the Minor of that Syllogiſme which troubleth him, may upon good grounds become falſe, and prooue ſuch as may be lawfully denyed.*

38 *When the Conſciences of [illegible]beleevers are ſinnefull in being troubled, the Major or Minor of that reaſoning which cauſed the trouble, muſt alwaies be denied and confuted. This alſo is the onely way to heale ſuch a Conſcience.*

Corol-

Corollaries.

1 *The greatest violation of Conscience is the greatest sinne.*

2 *The greatest anguish of Conscience is the greatest punishment.*

3 *That uncertainety of Gods favour, which the Papists hold, and that uncertainety of Persevering in grace, which others teach, is cleane contrarie to that solid joy, and strong confidence, which proceedeth from a Conscience truly good.*

3 *The interpretation of the Scriptures, or a judgement to discerne Gods will for a mans selfe, in his owne Conscience, belongs to every man.*

The End of the First Booke.

OF CONSCIENCE AND THE CASES THEREOF

The Second BOOKE.

In which those Cases are handled, which concerne the state of man.

CHAP. I.

Of a case of Conscience, and the state of man in generall.

Hitherto we have spoken of the Nature, now we are to intreate of the Cases of Conscience.

1. A Case of Conscience is a practicall question, concerning which, the Conscience may make a doubt.

2. It is said to be a question, because it is not an axiome or proposition that is manifest of it selfe, but hath need of illustration and proofe, by some third argument.

3. It is a *practicall question*, because of the doubts which doe not immediately belong to practise, doe not im-

mediatly pertaine to the judgement and act of Conſcience, which thing is not well obſerved by them who under the name of caſes of Conſcience doe handle many things, which do no more belong to Conſcience then any other head of Divinity, purpoſely omitted by them.

Caſus quia dicitur cadere ſolet.

4. It is called a *caſe*, becauſe it is wont to fall out, or to happen in the courſe of mans life, and a *caſe of Conſcience*, becauſe when it falls out, the Conſcience ought, with all poſſible care, to give judgement about it.

5. Of this ſort are all thoſe queſtions wherein (ſuppoſing the generall doctrine of Faith and Obedience) wee enquire what our duty is, upon any particular occaſion.

6. Of theſe queſtions one ſaith well. *Becauſe that Law which is written and ingraven in nature, containing the rules of honeſty and naturall juſtice, is in a manner wholly buryed by originall corruption, and almoſt totally overwhelmed by cuſtome in ſinning, as it were with ſome heape of evill luſts laid upon it; and becauſe alſo the light of the underſtanding is involved, and obſcured with manifold darkeneſſe, ſo that neither thoſe rules of honeſty, which are within the booke of the mind, are fully and perfectly legible, nor can our underſtanding read any thing therein, diſtinctly and plainly: Hence it is, that God, in his mercifull providence hath given us three helps,* viz. *The light of Scripture, the aſſiſtance of his Grace, and the helpe of teaching. About this* laſt, we are now to intreate.

7. Now every queſtion, or caſe of Conſcience (as the nature of the thing it ſelfe, and experience ſheweth) is either about the ſtate of man before God, or about thoſe actions which in that ſtate he doth put forth, and exerciſe.

8. The ſtate of man belongs to the firſt part of Divinity, which is about *Faith*, and the actions to the ſecond part which is about *obedience*.

9. The ſtate of man before God, is that relation which man hath to God, as he is the originall of ſpirituall life, and happineſſe.

10. Concerning this ſtate, the Conſciente ought 1. to declare and determine what it is. 2. to judge, that it is to be eſchewed if it be evill, and to be preſerved, and increaſed if it be good.

11. Con-

11. Concerning the state of man in generall there be three questions: The first is whether a man can certainly know in what state he is?

Ans. He may, 1. Because without this knowledge he cannot have anaccusing, or excusing Conscience in respect of his estate, But such a Conscience men both may and are wont to have, *Rom.* 2.15. 2 Because no man can either eschew or desire an unknowne state: But one of these states a man ought to eschew, and to labour for the other, *Mat.* 7.8.

12. *Quest.* 2. Whether men ought to make inquiry into their estate?

Ans. Yes, and that with all diligence possible, for 1. This is a thing that God requireth, 2 *Cor.* 13.5. 2. without this knowledge a man cannot have peace, or tranquillity in his Conscience, *Rom.* 5.1. & 8.1. 3. Otherwise a man cannot performe worship to God, with that preparation which is requisite, 1 *Cor.* 11.28. 1 *Cor.* 11.28.

How a man may come to the knowledge of his estate.

13. *Quest.* 3. By what meanes comes a man to the knowledge of his estate?

Ans. 1. By consideration of those actions externall, and internall, which proceed from him, *Mat.* 7.17. 2. By the inclinations, and dispositions, from whence those actions flow, *Rom.* 7.15, 16, 17. 3. By that reflex act, which is proper to man, whereby he hath a power, as it were to enter into, and perceive what is in himselfe, 1 *Cor.* 2.11. 4. By a kind of spirituall sense, *Luke* 24.32. *Rom.* 7.21.28.

The hinderance of this knowledge.

14. *Quest.* 4. what is it that hinders this knowledge?

Ans. 1. Wicked and prophane thoughts in many, *Psal.* 14.1. 2. 2. Presumption, *Apoc.* 3.17. *Mat.* 7. 21.23. 3. The overcharging of the heart by the lusts of the flesh, and care about the things of this life, *Luke* 21.34. 4. An evill Conscience, *John* 3. 20. 5. Spirituall sloth, and idlenesse, *Esay* 64.11, 6. Ignorance, *Rom.* 6.11.

CHAP. 2.

Of the state of sinne.

1. THe state of man since the fall of *Adam* is twofold. A state of sinne, and a state of grace *Acts* 26. 18. 1 *John* 3.10.14.

2. The state of sinne consists in the privation of spirituall life, and happinesse. From this estate therefore we are to fly, as from death and the greatest evill: Concerning this state of sin the first question is, how a man may discerne, whither he do still continue in it?

Signes of the state of sin.

3. *Ans.* The signes, or arguments, whereby this state may certainly be discern'd, are in generall, all those which are opposite to a state of grace, and spirituall life. For if a man be not in the one state, he must necessarily be in the other.

4. The first signe is a grosse ignorance of those things, which belong to spirituall life, *Ep.* 4. 18. for hereby men are strangers to the life of God. The reason is because it is impossible that any man should please God without faith, *Heb.* 11.6. And for Faith it is impossible to be had without the knowledge of the will of God, which comes by the preaching and hearing of the Word, *Rom.* 10. 14.

The signes of raigning sin.

5. The second signe, is a perverse disposition of will, whereby it is in subjection to the rule, and dominion of sin, *Rom.* 6. 12. The reason is because those who do yeild themselves servants to obey sin, are in a state of slavery to sin, unto death *Rom.* 6. 16.

6 Now the signes of raigning sinne, are first if a man do not seriously, and in good earnest, make opposition against the lusts of sinne, but rather yeild up himselfe unto them. *Rom.* 6. 13. Secondly, If in deliberate counsell either profit, or pleasure be preferred by him, and prevaile more with him, then either honesty and piety, *Phil.* 3. 19. Thirdly, if the committing of sinne stir him up rather to pleasure, then griefe, *Pro.* 2. 14 Fourthly, if he take delight in the company of the wicked, *Ps.* 50. 18. 2 *Cor.* 6. 14.

7. The

7. The third signe, whereby it may be discerned whether a man be in the state of sinne, is the dispostion of will, whereby a man opposeth himselfe, to the will of God, *Rom.*8.7.

8. The signes of this perverse dispostion are, 1. To reject the knowledge of Gods wayes, *Iob.* 21. 14, 15. 16. 2. To hate correction, and instruction, *Psal.*50.17. 3. To contemne the threatnings, and judgements of God, *Psalme* 36. 1.2. *Deut.*29. 19.

9. The fourth signe, is perversnesse of the affections whereby men, turne away from God, and wholy cleave, and adhere, to worldly things, 1 *Iohn.* 2.15.

10. The aversnesse of a man from God, is wont to be seene, 1. By his alination from the Word of God, especially when it is preacht to him powerfully 2 *Tim.*4 3.4. 2. By a neglect of prayer, and other parts of Gods worship, *Psal.* 14. 3.4. *Psa.*79.6. *Ier.*10.25. 3. By an alienation from the servants of God, *Pro.*29.27. 1 *Iohn* 3.10.

11. The signes of a man cleaving to, and as it were drownd in the things of this world are, 1. If he imploy his chiefest care, and diligence about these things *Mat.* 6.25.31.32. The reason is given *Verse* 21. & 24 for *where your treasure is, there will your heart be also.* 2. If he be ready rather to forsake God and his righteousnesse then these worldly things, *Mat.*37.38. 3. If he do in his heart judge those men to be happy which have an abundance of these worldly goods. *Pro.*11 28.& 18.11.

12. The fifth signe is the corruption of a mans life; or of the works of life *Rom.*8. 13. This corruption of life doth not consist in those sins which even the godly sometimes through infirmity fall into, but in a continued course, and tenour of sinning. It is called in Scriptures *the way of sinne*, *Psal.*1.1. *A working of iniquity*, Mat.7.23. *A walking in sinne*, Psal.1.1. Pro.1.15. *A walking after sinne*, Jer.9.14. And *a custome in sinne*, Jer.13.23. These works of the flesh are manifest by themselves, *Gal.*5.19.

13. The sixt and the most desperate signe is, obstinancy in evill, whereby a man shuts and stops up the way to all amendment, *Esay.*6.9.10. *Ier.*6. 10.

CHAP. 3.

Of deferring or putting off ones Conversion.

Quest. The second question is, whether a man may safely, rest for any time, in a state of sinne, especially if he purpose with himselfe to reforme and amend his life afterward.

1. Answer, it is not lawfull to make the least delay at all in our conversion unto God. The reasons are, 1. Because God requires this for the present, *Psal.* 95. 7. *Heb.* 4. 7. And seing sinne is a debt, and an injury done to God, it is manifest, that repentance for the same ought not, unlesse God consent and like of it, to be defer'd for one moment. As soone therefore as God shall require us to correct our lives, and to be converted; so soone ought this duty to be perform'd, besides this, no subject can keepe and receive a theise, and murderer, or a publike enemy, against the will of the magistrate, but he shall be guilty of a hainous crime. Now sinne is a theise, a murderer, and an enemy to Gods glory. Whosoever therefore shall keepe and nourish sinne against Gods Will, although he determine to do it but for a certaine time, he thereupon doth bring upon himselfe a very grievous guilt.

2. Because all delay of Repentance increaseth hardnesse of heart, *Heb.* 4. 7. It doth produce a custome of sinning, and makes the worke of repentance to be harder and harder *Ie.* 13. 23. The reason is, because thereby evill habits are more strengthen'd and confirm'd, the understanding becomes darker, *Ep.* 4. 18. The will growes more obdurat, and addicted to sinne, *Heb.* 4. 7. All the faculties are more bound, and tied, as it were with chaines, and knots, *Acts* 8. 23. A yong plant is more easily pluckt up then that which hath taken deepe roote. A nayle the oftner it is beaten with a hammer the more firmly it is fastned, and the more hardly drawne out.

3. Because continuance in sinne doth increase the number of sinnes, our guilt, and the wrath of God, *Psal.* 95. 10. 11. For that sinne which by repentance is not taken away,

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hath through its owne naturall inclination, the course of God something in it like to the which in Gods things proceed from Gods blessing, that is, it *increaseth and multiplies*, and it doth, with its owne waight draw unto other sins, even as the deepe is said to call unto the deepe.

4. Because the duration of our life is altogether uncertaine, *Iam.*4. 13, 14. Delay breeds danger. *Thou foole this night shall thy soule be required of thee* and then where will that conversion be, which thou hast defer'd? when therefore we have opportunity, let us set upon this businesse.

5. Because repentance is the gift of God, which he bestowes at his owne appointed times, not at our pleasure, 1 *Tim.* 2.25. 2 *Cor.*6.2. *Luke* 13.9. We must therefore let slip no occasion, but convert *to day*; And it is just with God that (if we neglect our duty, in this point, and refuse to fall to it, while we may) through his judgement and leaving and forsaking of us, we should not be able to do it, when wee would.

6. Because the purpose of deferring repentance cannot stand with a sincere purpose to repent, 1 *Peter* 4. 3. It is a point of dishonesty, and fraud, and a signe of a debtor that never meanes to pay what he owes, when a man because hee is not minded to pay, defers, and puts it of, from one day unto another.

7. Because late repentance is very seldome true, and almost alwayes suspitions. The example of the theife which we read, of in the Scriptures is onely one, neither yet do we reade of him, or of any other that was afterward converted that did defer and put off his repentance. Yea, the cleane contrary is threatned to such a man, *Mat.*24.48.

8. Because though we could be certaine that we might afterwards repent truly, yet it were a base and unworthy part to deale so with God, as it is not fit we should deale with men, *Lev.* 19.13 *Ro.*3. 28. And as we would be loath God should deale with us, *Ps.*13.2.8.& *Cor.*3.

9. Such kind of delayes may be convinced of folly, and of madnesse, even by common sense, and experience, for all men would account him for a bedlam, that should when his house were on fire, defer the quenching of it, though but for

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one houre. Or that having received some poyson into his body, should not indeavour instantly to expell it; or the having received some greivous wound, should not with all possible speed seeke for remedy. But in neglecting the burning, the poyson, and death of sin, as there is more danger so the folly is much more pernicious.

CHAP. 4.

How the sinner ought to prepare himselfe to conversion.

Quest. 3. What ought a man to do, that he may be translated out of a state of sin, into the state of grace?

Ans. Of those things which are necessarily required to this purpose, some pertaine to the pulling a man out of the state of sinne, and some to the setting him in the state of grace, Those things which pertaine to the pulling a man out of the state of sinne, are such as serue to shake a man out of that carnall security, in which he slept before, and to worke in him a carefulnesse of his salvation above all things else *Act.* 2. 37. & 16. 33. That this may be done, many things are necessary.

1. For it is first of all required, that a man seriously looke into the Law of God, and make an examination of his life, and state according to 1. *Iam.* 1. 23. 24 25.

2. It is required, secondly that upon that comparing of our state with Gods Law, there do follow a conviction of Conscience which in Scripture is cal'd ἀναπολογία a being without excuse, *Rom.* 1. 20. And a concluding one under sin, *Rom.* 11. 32. *Rom.* 2. 20 & 7. 7.

3. Thirdly, after this conviction of Conscience, there must follow, a despare of salvation, both in respect of all strength of our owne, and of any helpe which is to be had from the Creatures, *Rom.* 7. 9. 11. 13.

4. Fourthly, after all these; there must follow, a true humiliation of heart, which consists in griefe and feare because of sin, and doth bring forth confession, *Mat.* 9. 12.

5. For

5. For the procuring of this humiliation, it is alwayes necessary that there be a distinct consideration of some particular sinnes: for a generall apprehension of sinne, causeth a confused astonishment, but no right and true humiliation, *Rom.*7.7.

6. This humiliation is oftentimes occasioned by the sight of some one sin, *Act.*2.23.37.

7. It is helped forward oft times by some heavy affliction, as in *Manasses.*2 *Chro.*33.12. The degrees of this humiliation are not the same, in all that be converted: for some feele greater trouble, and some lesse. But all those that are truely converted are also truly humbled. So put a man in the state of grace, it is required, that there be 1. Such an apprehension, upon the Gospell, as whereby a man judgeth it possible that his sinnes should be forgiven, *Rom.*12.23. *Psa.*130.4. 2 An earnest desire to obtaine that mercy, which in Scripture is called a spirituall hunger, or thirst, *Esa.*55.1. *Iohn.*7.37. *Luke* 1.53. 3 An actuall union with Christ, which consists in Faith, that is wrought in us by effectuall vocation, *Iohn*15.1. 4. True repentance, whereby forsaking all sin, we give up and consecrate our selves wholy to God in Christ, *Acts* 2.38. & 3.19.

CHAP. 5.

Of the effectuall Vocation.

BY effectuall vocation, we have the first entrance into the state of saving grace; But here (in generall) arise foure questions, which doe neerely belong to Conscience, The first question is, whether he that hath Faith, may by ordinary means certainly know, that he is effectually called of God and in the state of grace?

Ans. He that hath Faith, may, and is wont to know certainly that he is in the state of grace. Divers reasons of this assertion, (besides those which before were, delivered in the questions of the state of man in generall) may be produced. The Faithfull may be certain of their vocation.

1. It is the office and the worke of the spirit of God which

the faithfull have received, to certify and assure them of those things which God of his free grace hath conferd upon them, 1 *Cor.*2.12. *Ro.*8.15.

2. The faithfull are commanded to make their calling and election sure, neither is this a legall precept but an evangelicall, 2 *Pet.*1.10.

3. That grace which we have received hath the nature and force of an earnest, in respect of that inheritance which is promised to us, *Es.*1.1,4. & 4.30. 1 *Cor.*13.14. 2 *Cor.*1 21. 22. For asmuch therefore as it serves for the assuring us of the certaine of something which is to come, it ought not it selfe to be uncertaine: for no certainty can be grounded upon an uncertainty.

4. A certaine knowledge of the grace of God is required, as a necessary foundation for that joy and thankfulnesse which God requires of us, in regard of that grace, 1 *Peter* 1. 6. 8.

5. A Conscience purged from dead works doth necessarily bring with it a certaine knowledge of grace, *Heb.*10.20. *Rom.* 8.16. & 9.2.

6. The faithfull are expressly said to have had this assurance, and that by such arguments as are common to all believers, 2 *Cor.*13.5. 1 *Iohn* 3.14. & 4.16. & 5. 20.

The second question is by what signes the certainty of this effectuall vocation, and grace may be confirmed.

7. *Ans.* The first signe is, a constant inclination of the will towards God, as towards the chiefe good, *Psal.*119.57. For there is no man that can indeed place his chiefest good in the injoying God, but such a one as is called by God out of the world, and converted from his idolls, which before he had set up to himselfe in his heart.

8. The second signe is a purpose, and readinesse of mind to hearken unto God in every thing, 1 *Sam.*3.10. *Acts* 9.6. *Psa.*40.8.9. For in so doing a man answers to the call of God, and becomes call'd, *Ps.*27.8.

9. The third signe is, a vehement longing after the word of God, 1 *Pet.*2. 2. For by this word the faithfull are call'd, and regenerated, 1 *Pet.*1.23.

10. The fourth signe is a singular love towards them which

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are borne of the ſame ſeed, and bloud, 1 *Iohn* 3. 14.

The third *Queſt.* is, what a man ought to do that he may be partaker of this grace?

The duties of a man call'd to helpe forward his vocation & to make it ſure unto himſelfe.

11. *Anſ.* Although God of his unſpeakable Grace be often times found of them that ſeeke not after him, yet there be diverſe duties, which ly upon a man about his vocation, and which both ought, and are wont ordinarily to be performed before the certainty of this grace can be gotten.

12. He therefore that deſires to apply himſelfe to Gods Call ought to ſettle in his mind an eſtimation of the Word of God, above all riches, *Pſal.* 119. 14. The reaſon is, becauſe a man will never ſeeke the Kingdome of God to purpoſe, unleſſe he eſteeme it ſo highly that he judge all other things to be ſet after it, *Mat.* 10. 37. *Luke* 14. 26.

13. Secondly, hee ought to imploy his greateſt care labour and induſtry, about this buſineſſe, *Iohn* 6. 27. *Pro.* 2. 4. & 8. *ver.* The reaſon is becauſe there can be no ſerious, and ſolid eſtimation of a thing, where there is not an anſwerable indeavor to obtaine it.

14. Thirdly, he ought with all diligence, care, and conſtancy, to apply himſelfe to the uſe of all thoſe meanes which God hath ſanctifyed for the communicating of his grace. *Pro.* 8. 34. The reaſon is, becauſe God only who is the author of grace, can appoint meanes, and make them effectuall. He ought therefore to imitate thoſe ſick perſons which lay at the poole of *Betheſda*, waiting for the moving of the water, *Iohn* 5. 3 4 7.

15. Fourthly, he ought to bring himſelfe to that paſſe that he may ſell all that he hath to buy this pearle, *Pr.* 23. 23. *Mat.* 13. 45, 46. For although God doth freely beſtow life upon us, and receive nothing at our hands in liew of it, *Eſa.* 55. 1. 2. Yet we ought to forſake all unlawfull things actually, and all externall and naturall goods alſo, in the purpoſe, and diſpoſition of our minds, elſe we cannot obtaine the grace of God.

The fourth Queſtion is by what motives a man may be ſtird up to embrace the call of God.

16. Anſwer, firſt if he do ſeriouſly, and much conſider with himſelfe, who it is that calls him: for it is an omnipotent God

to whom we ought to hearken and give eare; although we should not know what the event would be, *Heb.* 11. 8.

17. Secondly, if he do consider attentively often what it is to which God calls him: For it is no small matter, or light thing, but even eternall happinesse, and glory, 1 *Pet.* 5. 10. *Ep.* 1. 18.

18. Thirdly, if he do also waigh what that is out of which he is call'd: For he is perswaded to forsake nothing, besides sin, and death, *Acts* 26. 18, *Luke* 3. 7.

19. Fourthly, if he doe also consider what the cause is that moves God to call him, which he shall finde to be nothing else but Gods incomprehensible mercy towards his enemy. *Rom.* 8. 10. 2 *Cor.* 5. 10. He must have a heart of Iron, that is not moved with such goodnesse as this, as we may see by *Saul*, 1 *Sam.* 24. 17. 19.

20. Fiftly, if hee doe humbly compare himselfe with others, to whom this grace of vocation is denied. 1 *Cor.* 1. 26.

21. Sixtly, if he doe call to mind how hainous an offense it is to neglect this call of God, much more to despise it, *Mat.* 22. 7. 8, *Lu.* 4 24.

22. Seventhly, if he do also consider of that misery, which he doth by the Law of equity bring upon himselfe by this sin, *Prc.* 1. 24--32.

CHAP. 6.

Of Faith.

THe worke of effectuall vocation, is to worke in man a true Faith in Christ, and repentance towards God.

How to obtaine Faith.

Concerning Faith, the first question is what a man is to doe that he may obtaine true Faith in Christ.

1. *Ans.* Besides those things which were propounded before, it is further required, 1. that a man do go altogether out of himselfe, renouncing his owne righteousnesse, *Rom.* 10. 3. *Phil.* 3. 9. The reason is because no man will seeke righteousnes out of himselfe by Faith, unlesse he do first acknowledge himselfe to be destitute of all righteousnesse in himselfe.

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2. Secondly, hee ought to propound unto himselfe the righteousnesse of Christ, as his chiefest aime, and scope, so that he doth contemne all things in respect of that, *Phil.* 3. 9. 12. The reason is, because Christ is never sought as he ought to be, unlesse he be preferr'd before all things else, as the onely meanes of eternall salvation.

3. Thirdly, he ought to fasten the eyes of his mind, upon the promises of the Gospell; For the Gospell is the Ministry of the spirit of righteousnesse and of life, 2 *Cor.* 3. 6, 8. the reason is, because Christ is neither offer'd of God, nor can be apprehended by man, but onely in the promises of the Gospell.

4. Now in fastning our eyes upon the promises of the Gospell, we must consider first, that Christ onely is propounded in them, and that crucifyed, 1 *Cor.* 1 23 34. & 2. 2. 2. Secondly, that in Christ there is a perfect sufficiency of redemption, and salvation, provided for them that be in him, *Iohn* 3. 16. Whence also in Scripture it is call'd a *rich, and plenteous, abundant, and plentifull* grace, *Ep.* 1. 6. 7. & 2. 4. *Rom.* 5. 10. 1. *Tim.* 1. 14. Thirdly, that this grace is particularly offer'd to all those to whom it is preacht, *Marke* 16. 13.

The second question is by what motives a man may be stirr'd up to believe in Christ.

5. *Ans.* First, if he consider that this is the Commandment of God, that he doe believe in Christ, 1 *Iohn* 3 23. Secondly, if he meditate of that misery, to which all those are subject which believe not, *Iohn* 13 18. Motives to Faith.

6. Thirdly, if he do meditate of the happinesse of those which do truly believe, 1 *Iohn* 3. 16.

7. Fourthly, if hee consider that there is no other way whereby hee can escape that misery, or obtaine that happinesse but onely by Faith in Christ, *Acts* 4. 12. *Heb.* 11. 6.

8. Fifthly, if he doe consider the injury which is offer'd to God by the man that believes not, 1 *Iohn* 5. 10.

9. Sixtly, if he waigh with himselfe how much they do honour God, which believe in him, *Rom.* 4. 20. *Iohn* 3. 33.

10. Seaventhly, if he looke upon the cloud of examples, which he hath of those which have believed and have beene saved by Faith, *Heb.* 12. 1. For they were for patterns to them.

them which should afterward believe, 1 *Tim.* 1. 16.

The third Question is by what signes true Faith may be discern'd?

Ans. Faith in respect of the adjuncts, may be distinguisht into a sick Faith and a lively.

A languishing Faith.

11. A sickly Faith is that which is oppressed and hindred so by temptations, and corruptions, that it cannot put forth it selfe in those Fruits, which bring to the Conscience the sense of peace, delight and joy, *Ep.*4. 30. an example hereof we have in *David*, *Ps.* 51.14.

A lively Faith.

12. A lively Faith is that which doth freely exercise its acts, so that it is felt of the believer himselfe with a great deale of comfort, 1 *Pet.*1. 8.

13. Faith also in regard of the degrees is distinguisht into a weake and strong Faith.

14. A weake Faith is that which is easily hindred in its course, *Ro.*14.1. *Ga.*6.1. It is call'd in Scripture ὀλιγοπιστία little Faith, *Mat.*16.8.

A strong Faith.

15. A strong Faith is that which overcomes all difficulties, & proceeds freely in its course, it is cal'd in Scripture πληροφορία a full perswasion, *Rom* 4.24. *Luke* 1.1. 1 *Thess.*1.5. *Col.*2. 2.

16. A lively and strong Faith is easily manifest and known to them in whom it is, first because they have the testimony thereof in themselves, 1 *Iohn* 5. 10. *viz.* the Spirit of God bearing witnesse with their spirit that they ar the children of God, *Rom.* 8.16. Which spirit they have as the earnest of their inheritance, 1 *Ep.* 13. 14. and by it they are seald till the day of redemption, *Ep.*4.30. 2 They haye the Love of God shed abroad in their hearts by the same spirit, *Rom.* 5. 5. Whereupon it is that they have peace, and joy unspeakeable, and full of glory, 1 *Pet.*1. 6.8. *Rom.*5.1.2. 3 They have and bring forth those Fruits, whereby true Faith is wont to be manifested, and perfected, *Gal.*2. 18. *Gal.*5.6.

17. A languishing, and weake Faith may be discern'd to be true, and sincere, principally by these notes.

The signes of true Faith.

First, if there be a sincere desire of Union, and Communion with Christ, 2 *Cor.*8 12. This desire is distingu sht from that which may be found in the unregenerate, 1. because it is not a conditionall desire, or a kinde of wishing, which

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even many wicked men have after these spirituall good things, if they might also enjoy and still keepe their sinnes, but it is an absolute choise, *Heb.*11.25. 2 Because it is not caried after these spirituall things, onely as beneficiall unto a mans selfe, but as simply, and in themselves good, and things for their owne sake to be desired of all, *Psal.*73.25. & 43. 3. 3 Because it is caried after all choise that is as well after the sanctification, as after the justification and redemption which are in him, 1 *Cor.*1.30. 4 Because such a man more esteemes of Christ then of all things else, 1 *Pet.*2.6. 5 There is alwayes joynd with this desire, a sense of sinne, and a serious sorrow for it, *Mat.*11.28. 6 This desire is not vanishing, and fickle, but constant, *Luk.*18.1. 7 It is not slothfull but industrious, *Pro.*21.& 26.15.

18. The sincerity of Faith appeares also, if it hath been begotten, and is preserved and stirred up by the powerfull Ministry of the Word, *Rom.* 10. 14. Whereupon it comes to passe, that a man is affected towards the Word, as towards spirituall Food, 1 *Pet.*2.2. The reason is because such a kind of desire being a motion of spirituall Life, must needs presuppose life it selfe which consisteth in Faith; for carnall presumption both consisteth without the Ministry of the Word, and can by no meanes indure the effectuall application, and setting home of those things which belong to the power of godlinesse, 2 *Tim.*4.3. But Faith cleaves unto the word as its principall and foundation.

19. The sincerity of Faith appeares in the third place from hence, that although it seeke justification in Christ, yet it embraceth, with a sincere assent, and subjection of heart, the whole Word of God, that is every precept, prohibition and threatning, which comes from God, *Psal.*119.6. *Iam.*2.10. 14. *Herod* did assent unto many things, *Marke* 6.20. The reason is because Faith doth unite a mans heart to God, and deliver it, up unto him, simply without any exeception.

20. Fourthly, it appeares by this, because as touching the purpose of the minde, and his uttermost indeavor, it purifyes a mans heart from all sinne, *Acts* 15.9. *Mat.*5.7. The reason is because Faith doth principally, and singularly seeke in God the utter abolition or sin.

21. Fifthly, it appeares by this, that it stirs up in the heart a sincere affection of love towards God, whereby it comes to passe, that we prefer the glory of Gods Name above all things else, 1 *Iohn* 4.19. Hence it is that the faithfull in the Scriptures are wont to be described by this property of their love towards God, *Rom.* 8.28. 1 *Co.* 16.22. *Ep.* 6.23,24. The reason is, because they place and apprehend their chiefe good in God.

22. Sixtly, it appeares by that sincere love which it works in a mans heart towards his fellow Brethren, 1 *Iohn* 3. 14. & 5. 1. The reason is because the Image of God appeares in them.

CHAP. 7.

Of those temptations which fight against FAITH.

BEcause the whole spirituall life of a man doth depend upon his Faith, *Heb.* 10.38. And by Faith as by a sheild, a man is preserv'd safe against all the temptations of the Devill, the World and the Flesh, *Ep.* 6.16. 1 *Pet.* 5.9. *Heb.* 11. 25. Therefore it is that these three enemies doe bend their forces principally against Faith. It will be profitable therefore to be acquainted with the principle assaults in this kind, as also with those means whereby through the grace of God, we may repell them, that they do not overmuch weaken our Faith.

Of the want of the sense of grace.

The first Question then is, how the believer may support himselfe against those temptations, which are drawne from hence, that there are no notable Fruits of his Faith to be seene and discern'd.

1. *Ans.* first he ought to consider that Faith in its owne nature is of those things which are not seene or felt, *Heb.* 11. 1. And in this it differs from vision, *Rom.* 8.24. 1 *Cor.* 13.12. And therefore there is no more required to the *being* of Faith but that man do with his whole heart make choise of Christ for his Saviour, and with his whole heart adhere unto him. Other things belong to the *well being* of Faith, not absolutely to the being of it, *Col.* 2.7.

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2. Secondly, he ought to consider, that the want of many fruits may argue Faith to be langnishing, or weake, but it cannot argue that there is no Faith, 2 *Pet.*1.8.

3. Thirdly, he ought to consider that the Conscience is often supported much by the remembrance of what is past, though for the present grace appeare not, *Psal.* 77. 6. 7. 12. And by the judgements of others that are godly, and wise concerning us, when our own judgement is troubled, *Heb.* 6.9. 2 *Cor.*2.7.8.

The second *Question* is, how a man may support himselfe against those temptations which are drawne from hence, that he feels upon him the signes of the Wrath of God? Of the sense of the wrath of God.

4. *Ans.* First, he ought to consider, that many signes of Gods wrath may stand with his love and favour. *Psal.* 99. 8.

5. Secondly, he ought to remember that Christ himselfe who was the Sonne of Gods love, did tast the wrath of God in this sort, *Mat.*27.46.

6. Thirdly, he ought to consider that it is required of the Faithfull that they believe against hope under hope, *Rom.* 4. 11. And that they do, and they wrastle as it were with God, by Faith. *Gen.*32.24. *Hos.*12.4. 5.

The third Question is how hee may hold up his head against those temptations, which arise from hence, that his Faith increaseth not, *Rom.*1.17. Of the want of growth and progresse in Faith.

7. *Ans.* He ought to consider first that it is with Faith, as it is with plants and living Creatures, which wee may more easily perceive to have growne, then to grow. Secondly, that the increase of Faith is not to be expected at every moment, and at all seasons of our life, *Heb.* 5. 12. But then especially when the Sun of righteousnesse approacheth nearer to our Horizon, by a more mercifull communication of his grace, *Acts* 9.31. 2 *Pet.*1.2.3. Thirdly, that those temptations which do hinder the increase of Faith for the present do advantage it for the future, like the winter to the Plants, and like diverse sicknesses to the bodies of young Folke.

Fourth *Question* is how a man may comfort himselfe against those terrors which arise from the guilt of his sins, especially if they be greevous?

8. *Anſ.* He ought to remember, 1. That ſuch temptations as theſe, do proceed from a defect in Faith, *Rom.* 6. 11. *Ep.* 6. 16. 1 *Pet.* 5. 9. And therefore that we are not to caſt away our Faith becauſe of ſuch ſins, but rather ſo much the more to ſtrengthen it, *Lu.* 22. 32.

9. He ought ſecondly to conſider that it is the duty of the faithfull not for ſinne to fly away from God, but rather for God to fly away from ſinne, and to adhere to God in Chriſt, that ſinne may be remitted, and aboliſht, *John* 3. 14. With *Num.* 21. 19.

The fifth *Queſt.* is how a Chriſtian may ſuſtaine himſelfe in time of affliction?

10. *Anſ.* He ought to conſider, 1. That ſuch kind of tryalls are fruits of Gods love, *Heb.* 12. 6. 2 They ſhall worke for his good, *Rom.* 8. 28. 3 The grace of God in all theſe ought to be ſufficient to him, 2 *Cor.* 12. 9. But of afflictions more hereafter.

CHAP. 8.

Of Repentance.

CONcerning Repentance the firſt *Queſtion* is, what a man is to doe that he may repent?

1. *Anſ.* He ought, 1. attentively and ſeriouſly to conſider his ſinnes, according to that nature which is moſt deteſtible, *Eſa.* 1. 4. *Apoc.* 3. 17. For as the conſideration of ſinne under ſome falſe ſhape as a thing lovely, and deſirable, doth draw a man to ſinne: ſo the true conſideration of ſinne, as a thing abominable, and by all meanes to bee eſchew'd, doth withdraw the minde from ſinne by true Repentance. To ſet on this conſideration it will be profitable, 1. To meditate upon the Majeſty of God, which is by our ſinnes moſt grievouſly offended. 2. Weigh well the infinite and manifold obligations whereby wee are bound to pleaſe God, which yet we have not ceaſt wickedly to violate. 3. To thinke upon the terrible wrath of God, which like a conſuming fire, remaines upon impenitent ſinners.

4. To

4. To ſet before our eyes, thoſe ſupernaturall good things of which our ſinnes deprive us. 5. To call to minde thoſe great evills which by our ſinnes we bring upon our ſelves, and others, and the diſhonor which we do to God. And to this purpoſe it will be exceeding profitable religiouſly to meditate upon the unſufferable torments, death, and curſe which befell Chriſt for our ſins.

2. He ought, 2. to ſet before his eyes, Obedience towards God, as a thing abſolutly to be ſought, neceſſarily to be followed after, *Luke* 13.3 & 10. 42. They which are caried after any other thing, as abſolutely neceſſary, are by that very affection by which they are ſo caried, drown'd in perdition. 1 *Tim.*6.9.

3. He ought, 3. to confeſſe his ſinnes before God, 1 *Iohn* 1. 9. *Pſal.*32.5.& 51.5. For confeſſion of ſinne makes a man take all the guilt, and ſhame unto himſelfe, and aſcribe all the glory to God, *Daniel* 9.

4. He ought, 4. by Faith in Chriſt to expect, and pray for the change of his heart according to that promiſe which we have, *Ez.*36.26.32. For thoſe which go about the worke of converſion leaning upon their owne ſtrength, do nothing to the purpoſe in this buſineſſe, 2 *Cor.*3.5,

5. He ought, 5. in the power of God, to turne himſelfe with all his heart from that which is evill, and to convert himſelfe to that which is good in the ſight of God, *Pſalme* 34. 15. Now turning from evill, conſiſts primarily in the hatred of evill, *Pſal.*45.8. Which hatred in reſpect of thoſe ſinnes which are paſt, doth neceſſarily bring forth an unfeigned ſorrow, *Zach.*12.10. Together with a ſhame, and diſlike, R*om.* 6. 21. And converſion to good, doth primarily conſiſt, in a deſire, and purpoſe to doe well, *Pſalme* 119. 33. 106.

The ſecond *Queſtion* is, by what motives a man may be ſtir'd up to true repentance?

6. *Anſ.* Let him conſider, 1. That this repentance is a thing very pleaſing to God, *Pſal.* 51.19. The force of the argument lies here, becauſe he which hath given himſelfe up to God by Faith, cannot but indeavour after all thoſe things, by which God is well pleaſed. 2. That it is abſolutely ne-

necessary to salvation, *Luke* 13.3. The reason of the consequence lies here, because he which desires the end, desires also those means, which hee sees to have a necessary connection with that end, 3. That sinne is the cause of our separation from God, *Esa.*59.2. This reason holds because the believer by his Faith doth adhere to God, and therefore turnes away from all those things which worke a separation twixt God, and him, 4. That there is an utter opposition betwixt sinne, and our vocation and Faith and Life, 2 *Cor.* 6.15,16. 1 *Thess.*4.7.1. The argument is strong because he which affirmes one of the contraries denies the other, 5. That the mercies of God towards him, (by all which he is lead unto repentance) are exceeding great, *Rom.*2.4.5. *Jer.*84. 5.12.6. That Christ suffered most grievous anguish for our sins, *Zac.* 12. 12. By which we may learne how horrible they be, and how much to be detested, 7. That impenitency in it selfe is the most grievous sinne, and that it is the continuation, the sealing up, and the amplification of all sinnes besides, 8. That there are great promises made, and that the Kingdom of Heaven stands open to all such as repent, *Esa.*1. 18. 1 *Kings* 8.48 49,50.

Signes of Repentance.

The third *Question* is, what bee the signes of true Repentance?

7. *Answer*, First a griefe for sin in respect of the offence done to God by them, and not onely in respect of punishment; the reason is because repentance doth turne a man from sinne as it is sinne, now it is sinne as it doth transgresse the reveal'd will of God, and so offendeth him, and provokes him to anger. This griefe ought to be the greatest of all griefe, *Zach.*12.10,11. At the least intellectively, in regard of the displeasednesse of the will, although in respect of the sense other griefes may sometimes appeare more vehement. Griefe, or sorow is an offense of the soule, arising from hence that it suffereth something which it abhors as being a thing whereby it feels it selfe to be hurt. Griefe therefore for sinne doth necessarily accompany true conversion, for the mind while it converts it selfe from sinne, beginneth to nill sinne, or to abhorre it, It perceiving therefore that somewhat sticks to it which it doth abhorre, cannot chuse but be troubled.

led. And because the chiefe reason why the converted soule doth abhorre sinne, is that repugnancy which sinne hath to the will of that God, to which the soule being converted is now joyned, hence it is, that griefe for sinne if it be right ariseth rather from this ground, because God is thereby offended, then because any misery is brought upon our selves.

8. Secondly, a hatred of sinne, as a thing above all others most detestable, *Apocal.* 2. 6. This hatred if it be sincere, 1. Is caried against all knowne sinnes without any exception, 2. It is constant without intermission, 3. It is implacable without reconciliation, 4. It is vehement without toleration.

9. A third signe is an earnest desire, and setled purpose to avoyd all sinne, and to live after Gods Law for the future; The reason is because he which doth detest, and hate sinne, for this reason because it is sinne, and offends Gods Majesty, will as well abhorre future sinnes, as those which are past, for these do every whit as much offend God as the other: and no man can avoid future sinnes unlesse hee do purpose and determine with himselfe, as strongly as he can that he will never, upon any condition commit sinne againe. This purpose if it be sincere, 1. Doth cause a separation as far as possible may be from present sinnes, and from occasions of future sinnes, 2. It intendeth every thing that it is good, 3. It seekes for it effectually in a diligent indeavour and use of the meanes, 4. It carefully labours to remove all impediments as well internall, as externall.

The fourth *Question* is how a man can repent of such sins as he cannot come to the knowledge of? Repentance for sins unknown.

10. *Answer*, He which formally and distinctly repents of all his knowne sinnes, hath a virtuall, and confused repentance even for those sinnes which hee knoweth not, *Psalme* 19. 13.

The fifth *Question* is, whither it be sufficient for a man to repent once? Of the continuation and renovation of Repentance.

11. *Ans.* First, past sinnes are not to be forgotten, *Deut.* 9. 7. No not those which were committed in youth, *Psalme* 25. 7. 2 This remembrance of former sinnes is profitable, 1.

to humble us, *Deut.* 9.6.7. 2. To stir up thankefulnesse towards God, 1 *Tim.* 1.12.& 3.10. 3 To make us pitifull and gentle to other sinners, *Titus* 3. 2. 3. But as oft as our sinnes come to minde we ought to be affected with shame, and sorrow for them, *Gen.* 41 9. *Ez.*16.61.63. 1 *Cor.*15.9. It is true that horrour which is wont at ones first conversion to ceize upon the soule, returnes not to the faithfull by the remembrance of their old sinnes, because of the Mercy of God, which thorough Christ they have obtained, but yet shame, and blushing is a thing that doth become Saints very well, *Rom.*6. 21. So that it is made a note of a wicked man that hath not yet repented of his sinnes if hee can thinke on them, and call them to minde with pleasure, *Iob*, 20. 12. *Pro.*2.14.

12. Secondly, Repentance is to be renued dayly, as sinnes are renued, 2 *Tim.*1. 6. *Ier.*8. 6. For as a Candle newly put out, and yet smoaking, is kindled againe and reviveth by a small blast, so the soule is freed from ordinary straights and dangers by a seasonable, that is by a dayly renuing of Repentance. A member out of joynt is to be set as soone as may be. 3. After extraordinary sinnes extraordinary repentance also is necessary, *Psal.* 51. 1. 1 *Corin.* 5. 2. 2 *Cor.*7. 9.& 12. 21.

CHAP. 9.

Of Adoption.

VPon Faith in Christ followes justification and adoption, but because justification doth properly consist in relation therefore there is no peculiar thing about it that belongs to Conscience, besides those which either were spoken of before, in the Questions about Faith, or are hereafter to be spoken of, amongst those things which belong to Sanctification, Glorification, and Obedience.

If any one be certaine of his Faith in Christ, and yet do doubt in Conscience whether he be justified before God, this happens through want of wisdome to infer the conclusion

clusion out of the premises. This defect therefore is remedied by a right information about the nature of justification. For all the promises of the Gospell concerning remission of sinnes, justification, and life eternall, do as well belong to every particular believer, and may and ought as well to be apprehended, and applied by him unto himselfe, as if his owne name were written in the Scriptures. The reason is, because whatsoever is promised to Faith, or to the faithfull in generall, is promised expressly to all and every true believer in particular.

There is the same reason for adoption also, save onely that to this benefit, there is attributed as an adjunct a certaine operation of the spirit in respect whereof he is called the spirit of adoption. For although it be the same spirit, which doth, 1. convince men of sinne, and of righteousnesse, and judgement, *Iohn* 16.8. 2 Illuminate them with the saving knowledge of Christ, 1 *Corinthians* 1.10.13. *Ep.* 1. 17. 18. 3 Ingraft them into Christ, *Ep.* 3. 6. & 4. 4. 4. Quicken them being ingrafted, 2 *Cor.* 3.6. 5. Lead them into all truth which is necessary to salvation, *Iohn* 14.17.& 16.13. *Iohn* 4.16. Yet because adoption hath a primary place among those benefits which are seal'd tous by the holy spirit, hence it is that he receiveth a singular denomination there from, and is cal'd the spirit of adoption, *Romans* 8. 15. Concerning this spirit the first Question is, what a man ought to do that hee may obtaine the lively act, and sense of it?

Meanes to obtaine the spirit of Adoption.

1. *Ans.* Hee ought, 1. to give diligent attention to the preaching of the Gospell, 2 *Cor.* 3.6.8. The Ministers of the new testament are call'd the Ministers of the spirit, and the Ministry thereof the Ministry of the spirit, because by that meanes God doth offer, and communicate his spirit, *Gal.* 3. 2. *Yee have received the spirit by the hearing of Faith*, *Ep.* 1.13.

In whom yee also trusted after that yee heard the word of truth, the Gospell of your salvation, in whom also after that yee believed, yee were seal'd with the holy spirit of promise.

2. He ought, 2. to beg this spirit of God, *Luke* 11. 13. *Your Heavenly Father will give the holy spirit to them that aske him.*

3. He

3. Hee ought. 3. To open the dores of his heart that the ſpirit may enter in, *Pſal.*24.7. *Apoc.*3.20. That is to call off his minde from earthly things and to raiſe it upwards and to prepare himſelfe, by all means to entertaine the motions of the ſpirit.

Signes of Adoption.

The proper Queſtion is, what be the ſignes of the ſpirit of Adoption.

4. *Anſ.* The firſt ſigne is a ſpirit of Prayer, whereby we call upon God as a Father. *Zach.*12.10. *Rom.*8.15.26. *Gal.*4.6. For no man can have a true filiall affection toward, and confidence in God, but by communion of the ſpirit.

Now this is in that regard proper in a ſort to the time of the Goſpell, or new Teſtament, becauſe God hath declared himſelfe principally, fitly, and in a more excellent manner then formerly to be our Father.

5. The ſecond ſigne is an high eſtimation of the dignity of Adoption, *Ioh.*1.12. 1 *Ioh.*3.1. For the ſpirit doth not only ſeale unto us our Adoption, but doth alſo ſhew us how great a bleſſing it is, and how much to be priſed.

6. The third ſigne is the feare and honour of God, 1 *Pet.*1.17. *Mat.*1.6. For true reverence followes upon an apprehenſion of great love and kindneſſe mixt with great power.

7. The fourth ſigne is filiall obedience, 1 *Pet.*1.14. Which proceeds not ſo much from hope and reward, as from love and deſire to pleaſe God, *Rom.* 8.14. For obedience ſpringeth from a religious reverence.

8. The fifth ſigne is conformity to the Image of God our Father, and Chriſt our elder brother, *Mat.*5.48. *Ro.*8.29. 1 *Ioh.*3.9. For the Son is begotten after the ſimilitude and likeneſſe of his Father.

9. The ſixth ſigne is a firme hope of the eternall inheritance *Ro.*8.17. For the inheritance and the expectation thereof is proper to ſome, not to peccants or ſtrangers.

The third *Queſtion* is how the teſtimony of the ſpirit may be preſerved?

8. *Anſ.* 1. If we extinguiſh and quench it not by contempt or neglect of the meanes of grace, 1 *Theſſ.*5.19.20. The reaſon is, becauſe the word with the like means of grace are the force of the ſpirituall life, by the uſe of which the ſpirit is ſtrengthned

ned within us, and in the want of which the spirit in regard of its inhabitation failes in us, and is said to be quenched.

11. 2. If we grieve it not by the filthinesse of sinne, *Eph.* 4.30. The reason is because as naturall griefe ariseth from the presence, or representation of some repugnant, and unwelcome object, which is incumbent and prevailes against us, so that spirit is in a sort grieved by the prevailing of sinne, a thing to him most odious and repugnant.

12. 3. If wee stir it up by holy exercises. 2. *Tim.*1.6. The reason is because as fire in greene wood burnes not but by the help of bellowes and blowing, so neither doth any spirituall heate continue in the hearts of sinners, unlesse due meanes be used for the stirring it up.

CHAP. 10.

Of Sanctification.

How to obtaine Sanctification.

CONcerning Sanctification the first question is, what a man ought to doe that he may be sanctified?

1. *Ans.* He ought, 1. wholy to submit himselfe to the word of God. For the word of God is that truth which sanctifies us. *Ioh* 17.17. *Ier.*31.33. And it is effectuall to worke sanctification, 1. Because of that utter opposition which it hath against sinne, by reason whereof it tepells sinne out of the heart, where it is seated, 2. Because it is the powerfull instrument of God to regenerate men, 1. *Pet.*1 23.

2. He ought 2. By Faith to apply Christ unto himselfe, as in Sanctification, 1 *Cor.*1.30. Hee ought therefore, 1. To suck as it were holinesse out of Christ, that is, Considering that Christ is the Fountaine of all spirituall life and Sanctifying grace, *Ioh.*1.16 *Col.*1.19. & 2.9. He ought to rely & put his confidence in Christ for the obtaining of Sanctification, and to draw it ought of that Fountaine, *Esa.*12. 3. He ought, 2. To provoke himselfe unto it by the meditation of Christ, that is, seriously weighing and considering the blessings of God in Christ. he ought to stir up himselfe to such an endeavor after Sanctification as becometh such benefits.

3. Now becauſe there are two parts of our Sanctification, namely *mortification*, whereby ſinne or the old man is put off, and *vivification*, whereby grace or the new man is put on, *Eph.*4.22.24. *Col.*3.8.10. Therefore there are two parts of the application of it for Sanctification, the firſt is the application of his death, the ſecond of his Reſurrection and life, *Rom.*6.

4. The application of the death of Chriſt to the mortifying of ſinne, is when Faith doth effectually collect this mortification of ſin, from the death of Chriſt, *Rom.*6.11.

5. By this application ſin is ſaid to bee crucified, *Romans* 6.6. *Gal.*5.24. To be killed, *Romans* 6.2. And to be buried, *Rom.*6.4.

6. The Nailes whereby in this application ſinne is faſtned to the Croſſe, are the very ſame with thoſe, whereby Chriſt was faſtned to the Croſſe. For there is nothing more effectuall, then if one would conſider ſeriouſly, 1. The nature and deſert of his ſinnes. For he which ſeriouſly conſiders that his ſins doe deſerve, and will procure his death, and deſtruction, he cannot but ſeeke by all meanes to prevent it, by the mortification of ſinne; for either ſinne, or the ſinner muſt needs die, *Rom.*8.13. 2 The love and mercy of God the Father toward him a ſinner, in ſending Chriſt to take away his ſin. For the love of God will conſtraine us to ſeeke that for our ſelves, which God ſo earneſtly ſought for us, 1 *John* 4.11. 3 The love of Jeſus Chriſt in undergoing, and fulfilling all things that were required for the taking away of our ſinnes. For this grace and love of Chriſt, if it worke but upon us as it ought, will conſtraine us to ſet about this worke, 2 *Cor.* 5. 14, 15. Thoſe were the very Nailes whereby Chriſt was faſtned to the Croſſe, and not thoſe materiall ones, which his murtherers did uſe for this purpoſe.

7. The application of the reſurrection and life of Chriſt unto vivification, is when Faith doth effectually collect this life of grace, from the reſurrection and life of Chriſt. *Rom.*6.11. Now it is effectually collected, by a meditation of the efficient cauſe, and end, and fruits of the reſurrection of Chriſt, *Col.*3. 1. The meditation of the efficient cauſe affordeth this argument; If the ſaid ſpirit which raiſed up

Chriſt

Christ from the dead, dwell in me, it will also raise up my soule from the death of sinne, to the life of grace, *Rom.* 8.11. The meditation of the end, this; As Christ was raised up, that sinne might have no more dominion over him, but that he might for ever live to God, so also must we, *Rom.*6.9.10. The meditation of the fruits yeilds this argument: As Christ being raised up sitteth at the right Hand of his Father in Heaven, so ought we also to live as Citizens of Heaven, *Phil.* 3. 20.

8. He ought, 3. by a lively Faith, not onely to apprehend the generall promises of salvation, but those particular ones also, which doe in a singular manner pertaine to sanctification *Ex.*30.24.

9. He ought, 4. To yeeld up himselfe wholly to the holy Ghost, to be acted and led by him in all things. *Ro.*8.13.14.

The second Question, by what motives may a man be stir'd up to labour for Sanctification? Motives to Sanctification.

10. *Ans.* If he consider, 1. That without holinesse no man shall see God. *Heb.*12.14. *Mat.*5.20. 2 That holinesse is the Image of God, and that perfection, wherein we were created at the beginning. *Eph.*4.24. 3 That holinesse is the end of our election, redemption and vocation, *Eph.*1.4. 1 *Tim.*4.7. *Tit.*2.14. 1 *Cor.*1.2. 4 That it is not the least part of glory and eternall blisse. *Eph.*5.27. 5 That there can be no true Faith or justification, or adoption without sanctification, *Iac.* 2.26. 2 *Pet.*1.10. 1 *Cor.*6.11.

The third Question, what are the signes of true sanctification. The signes of Sanctification.

Ans. 1. A reformation of all the powers, and faculties of the whole man, 1 *Thess.*5.23. 2 A respect to all the Commandements of God, *Psal.*119.6. *James* 2.10. 3 A constant care to avoid all sinne, *Pro.* 28.14. 4 A walking before God, *Gen.*17.1. *Acts* 24.16. 1 *Cor.*10.31. *Col.*3.23. 5 A combat betwixt the flesh and the spirit.

CHAP. 11.

Of the combate of the Spirit against the Flesh.

Question, how may the combat of the spirit against the flesh which is in the regenerate, be distinguisht from that fight which is oft found in the unregenerate when they sinne?

First, *Ans.* 1. They differ in the causes. For, 1. the reluctation which is in the wicked proceeds either from horrour, and a slavish feare of punishment, or from some evill disposition, which is easily overcome, but the spirituall combat ariseth from a certaine new nature, which of its owne accord, is carried after those things which are pleasing to God, and doth firmly, and constantly shun, and make opposition against whatsoever is contrary, 2. That fight and reluctation, which is found in wicked men, takes place only in such grosse sinnes, as either are condemned by the Law of nature, or are wont to be abhor'd by all such as are in any small measure illuminated: but the spirituall combat of the regenerate is exercised against all sin, though it never come to be perfected in any grosse crime.

Secondly, 2. They differ in the objects: For that fight which is found in the wicked, is either betweene the dictate of their Conscience and the inclination of the will, or between some light inclination of the will to some morall good things, and heady affections which rule, and beare sway: but that combate which is in the regenerate, consisteth in the opposition and strife of a certaine new and supernaturall quality of spirituall life, which hath its seat principally in the will, against corrupt inclinations, which dwell indeed within them, but beare no sway over them.

Thirdly, 3. They differ in the effects. For 1. that fight which is in naturall men, may and is wont to consist with a dayly and ordinary course of sinning: But the combate of the spirit, doth alwayes cause that (although there may be many slips, and infirmities) the course, and tenour of a mans life be squared, and ordered according to the will of God

God, 1 *Iohn* 3.9.10. 2 That opposition in naturall men, although it may sometime be a cause, why some good is done by them, yet it cannot make a good principle, a good end, and a good manner of working: all which the combate of the spirit against the flesh doth bring along with it, 3. The sight of naturall men, doth ordinarily admit such actions as are for the substance of them evill: but the spirit doth so prevaile for the most part that it admits not a sinne in the fact it selfe although there may be a failing in the degree, and manner of doing, 4. For those evills which the unregenerate man doth commit, this sight that is within him hinders not, but that the sinne may be, in all respects consummated, in regard of the precedent consultation, and purpose, the concomitant pleasure, and delight, and the following obstinacy and impenitency: but the spirit by its combate with the flesh doth abate the power of sinne, partly before the commission, party in the commission, and doth afterward utterly breake it, 5. That reluctation which is in naturall men seekes onely to represse, and keepe sinne under, but the spirit in its combate contends alwayes for the very mortification of sin, and the highest perfection of grace, although before death it be not attainable.

CHAP. 12.

Of growth in Sanctification.

THe fifth *Question* is whether wee ought to content our selves with this, that wee have some beginnings of sanctification?

1. *Answ.* No, there are two duties to be performed yet by us, in either of which if wee be negligent all our labour is lost.

2. The 1. Is a care to keepe that holinesse we have, 1 *Tim.* 1.19. The reason is because that many have escapt in some degree the pollutions of the world, and yet have beene intangled therein and overcome, and so the latter end hath beene worse with them then their beginning, 2 *Pet.* 21.22.

3. Now wee shall hold fast our holinesse, 1. If wee be mindefull of the Covenant which wee made with God, *Iob.*31.1. And of our redemption, 1 *Cor.*6.19.20. 2 If we take diligent heed, that we never repent of any repentance, *Ier.*34.11. That is if we be carefull that we never fall in love with that sin which we have hated,or slight any duty which our Consciences have approved,no not in those things,which the world counts small and as nothing.

4. The 2.duty is a study, and care to increase in holinesse, with the increase of God, *Col.*2.19. 2. *Peter* 1.5. *Phil.* 1.9. 1 *Tim.*4.15.

5.The reason is, 1. Because such is the nature of grace that it alwayes stirs up them in whom it is to an earnest desire of a larger fruition of it, 1 *Pet.* 2. 2. 3. So that although that thirst which is a thirst of totall indigence or want be excluded by grace, *Iohn* 4.14.Yet that which is for a more plentifull fruition is no taken away but increast, 2. Because as the vitall heat of our bodies doth never continue in one state, but is either increasing, or decreasing alwaies, so in this life of grace, unlesse we do give all dilligence that we may be on the growing hand,it cannot be avoided but there will be a consumption through that opposition which the spirit meets with from the flesh.

6. Now we shall make a progresse in Sanctification, 1. If we exercise our selves dayly to a more perfect denying of sinne, and of the world, and of our selves,and to a more earnest and serious seeking of God and his Kingdome, 2. If we have our end alwayes in our eyes,*Pro.*4.23. 3 If we keep our hearts with all dilligence,*Pro.*4.23 4 If we watch to the holy use of all those meanes which make to sanctification,and joine earnest prayer with them.

CHAP. 13.

CHAP. 13.

Of the first fruits of Glorification consisting in the sense of Gods Love.

AMongst the first fruits of glory which are granted to the faithfull in this life, the apprehension and sense of Gods Love is the chiefest, for as the procurement of our salvation, had its begining, and first foundation, in the election, and love of God, so the beginning of the perceiving thereof is in the perceiving of the same love, now concerning this love, the first Question is how a man may obtaine the apprehension and sense of the love of God?

How to obtain the Sense of Gods Love.

1. *Ans.* The proper cause of this apprehension is the holy Ghost, who sheds this love of God in the hearts of believers, *Rom.* 5.5. That is, certifies them particularly that this love of God is extended abundantly to them. But yet there are many meanes whereby this worke is promoted, and whereby also beleevers come to bee rooted, and grounded in this love, *Ephesians* 3. 18. The principle of them are these that follow.

2. First, if the beleever do apprehend that (God in regard of that relation wherein he stands to him and the rest of the faithfull is meerely love) 1 *John* 4. 8. For so that phrase is to be understood, not of God considered absolutely, but in relation unto the faithfull, because all things which God doth, to and about beleevers, proceeds in some sort from his love, for the love of God is to be sought for, and to be considered in the effects thereof.

3. Secondly, if he consider how admirable all the circumstances be in the love of God, *John* 3. 16. 1 In respect of the person loving. For God who hath in himselfe all good, all sufficiency, and perfection, that could receive no profit, either by man, or by mans love and besides that was grievously offended with man, this God notwithstanding loveth man 1 *John* 4. 10. 11.

4. Secondly, in respect of the person beloved. For God hath loved man, that deserved no such thing from him, man his enemy, man unthanfull, *Ro.* 5. 8. 5. Third-

5. Thirdly, in respect of the gifts which are the fruits of this love. For God out of love hath given man his owne Son, and in his son himselfe, 1 *Iohn* 2.24. And with him all good things, *Rom.* 8.32.

6. Fourthly, in respect of the manner of the giving, which was out of meere and abundant grace, without mans request, and beyond his expectation, *Rom.* 10.20.

7. Fifthly, in respect of the continuance, for this love of God was from eternity, and shall remaine immutably unto all eternity, *Ep.* 1.4. *Ier.* 31.3. *Iohn* 13.1.

8. The third meanes to promote the sense of Gods love in the heart of a believer is for him to labour with all his might in the use of those meanes which tend to this purpose to get a more plentifull taste of this love, *Psalme* 34. 9. 1. *Pet.* 2.3.

The second Question is how a man may know that God loves him?

9. *Ans.* 1. If he be certaine that Christ is his, *Gal.* 2.20. that is, if he be certaine that he hath a true Faith in Christ. For Christ is the Son of Gods love, by whom his love is derived unto others.

The signes of Gods love to us.

10. 2. If he be certaine of his love to God, 1 *Iohn* 4.10. *Pro.* 8.17.

11. 3. If he follow after righteousnesse, *Pro.* 15.9. For God cannot but love his own Image.

12. 4. If the love of God do constraine, and effectually stir him up, to all duties of piety towards God, and of love, and Justice towards men, 2 *Cor.* 5.14. 1 *Iohn* 4.12.

A third Question is, whether a man may not collect the Love of God, from the common good things which he bestowes?

13. *Answ.* All the benefits of God, of what sort soever they be, do bring with them an obligation, to love and obey that God which is the donor, but it is proper to some of them to bring besides that, solid and spirituall comfort to the receiver, by a demonstration of the singular love of God, which is made by them. For nothing that is common, can demonstrate any speciall love. Creation therefore, and preservation, and earthly and naturall good things cannot

cannot by themselves be any signes of a supernaturall love, *Eccles.*9.2. But yet these common good things, when they are received by Faith, as given in Christ, are (in respect of the manner wherewith they are then clothed) proper to the faithfull, and are secundary signes of Gods love to them, *Psal.*22.10,11,12. For Faith maketh such a kinde of arguing as there the *Psalmist* useth, to be of force, whereas without Faith there could no such consequence be drawne from them.

CHAP. 14.

Of the hope of eternall life.

FRom the apprehension, and sense of Gods love, followes a confirmed hope, or confidence, and undoubted expectation of eternall life. Now concerning this hope, and certainty, the first Question is whether a believer may be infallibly be assured of his salvation?

1. *Ans.* There is not onely a possibility for the believer to come to this certainty, but it is his duty also, never to rest contented till he have obtained it, *Heb.*6.11.& 10.22.*Rom.* 4.21 & 8.35.——39. For Hope may and ought to be certaine.

2. First, God hath confirmed this to every believer by promise, by oath, by earnest, by seals, *John* 3.16.*Ier.*31.40, 41.*Heb.*6.17.*Eph.*1.14.*Mark.*16.16.

3. Secondly, Faith ought to receive all that which God hath thus confirmed, *Heb.*4.2.

4. This certainty is perfected in us by three Acts, 1. by an act of Faith properly so called whereby we rest upon God by Christ, for the certaine obtaining of salvation: 2 By an act βεβαιώσεως of knowledge, whereby we believing do understand that God hath certainly adjudged this salvation unto us. 3. By an act of confidence or of hope, whereby we certainly looke for this salvation, which is thus adjudg'd to us and made ours. But yet for all that the whole application is attributed to Faith, because it dependeth first, and chiefly on faith.

5. Thirdly, salvation, and life eternall is contained in the object of Faith. For we believe life everlasting, 1 *Peter* 1. 3.4, 5.

6. Fourthly, true grace (of the certainty of which we spake before) is never separated from life eternall, *Heb.*6.9. For the grace of justification is a more certaine cause of life, and the grace of sanctification is a part of eternall life, *Iohn.*17.3. *Gal.*2.20.

7. Fifthly, God the Father hath decreed to bring to eternal life all those that believe, for Faith is a fruit of election, *Acts* 2.47.& 13 48.

8. Sixthly, Christ our Saviour doth perpetually intercede for the faithfull, that they may be preserved from evill, *Iohn* 17. 15.

9. Seventhly, the holy Ghost doth direct, and keepe the faithfull to life eternall, *Iohn* 16.16. *Ez* 36.27.

10. Eighthly, by the power of God, and Christ, the faithfull are preserved, *Iohn* 10.28,29. 1 *Pet.*1.5. And strengthned, *Eph.*3.16. *Col.*1.10. *Pil.*4. 1.

Motives to indeavour for certainty of hope.

The second Question by what motives a believer may be stirred up to seeke for this certainty of hope with all diligence?

11. *Anſ.*1. God requires this, *Rom.* 15 13. *Col.* 1. 23. *Heb.*6. 11.& 10.22. 1 *Pet.*5 9.

12. Secondly, this hope is as necessary for a believer in time of temptation, as a helmet is for a Souldier, and an anchor for a Ship, *Ep.*6.17. 1 *Theſſ.*5.8. *Heb.*6.19.

13. Thirdly, it brings with it freedome, and strength and courage, and constancy, in every worke of the Lord, *Heb.*3.6. 1 *Cor.*15.58. The reason is because the end, and fruit of a mans worke doth allure, and whet him on to industry, and constancy in working. For although our salvation be not the chiefe, and last end of our obedience, yet it is the fruit of it, and in that respect, partaketh of the nature of an end, *Rom.* 6.22. So that it is not only lawfull but very expedient also, for the helpe of our infirmity to set about the worke of piety, with an eye upon the recompence of reward, *Iames* 5.7. *Gal.* 6,7,8. *Heb.*12.2. *Pſ.*19.12.

14. Fourthly, it is the end of the calling of the Faithfull, whence

whence also it is stil'd the *hope of their calling*, *Eph.* 1.18.

15. Fifthly, this hope maketh not ashamed, because it is never vaine, neither doth it deceive, *Rom.* 5.4,5. *Rom.* 8. 24.

16. Sixthly, it is hope by which a beleever is saved, *Romans* 8. 24.

The third Question is what a beleever ought to do for the obtaining and preserving of a lively hope.

17. *Ans.* He ought, 1. to preserve his Faith firme, and lively. For hope flowes from, and depends upon Faith, and that not only, the being of Faith, but the degree, the measure, and the sense of it. *Heb.* 11.1.

18. Secondly, he ought with all care to keepe a good conscience: for such a Conscience doth make much for the confirming of Faith and hope, 1 *Tim.* 1.19. 2 *Tim.* 4.7,8.

19. Thirdly, he ought diligently to observe the experiment which he hath had of Gods love towards him. For experience causeth hope, *Rom.* 5. 4.

20 Fourthly, he ought oftentimes to set before his eyes the examples of those, who have with happy successe placed their hope in God, *Iames* 5.10,11.

21. Fifthly, he ought to be frequent in the exercises of pietie, *Rom.* 15.4.

The fourth Question is what are the signes of a true and lively hope? The signes of true hope.

22. *Ans.* 1. True hope is carried upon God onely, who is therefore cal'd *the God of hope*, Rom. 15.13. *And the hope of Israel*, *Jer.* 14.8.

23. Secondly, it rests upon that free mercy of God which is manifested in justification, and not upon any humane merits, or strength, nor upon any externall and common blessings of God, *Rom.* 5. 1.

24. Thirdly, it doth expect not only happinesse, but sanctification also, *Gal.* 5.5.

25. Fourthly, it is begotten, and preserved by holy exercises, *Rom.* 15.4.

26. Fifthly, it brings forth patience, 1 *Thess.* 1. 3.

27. Sixthly, it causeth spirituall joy, *Heb.* 3.6.

28. Seventhly, it begetteth a constant care of holynesse, 1 *John* 3.3.

CHAP. 15.

Of Consolation.

FRom Christian hope or confidence, ariseth consolation, which is, a confirmation of the soule, against the griefe and feare that doth oppresse it, for it is not properly a rejoicing of the soule (as some thinke) but rather a repression, or a mitigation, or an allaying of griefe, feare, or sadnesse. For that man is said to receive comfort and consolation, when he hath in some sort put away griefe, although joy be not yet come in the place, or if his sadnesse, and sorrow, be at least in some sort mitigated, and lessend. For sometimes there may be a mixture of sorrow and consolation together. Neither are men either perfectly well or perfectly ill, when they begin to receive consolation, *Esa.* 40. 1, 2. Now concerning this consolation

The first Question is, whether a believer may attaine unto solid comfort against all kinds of evill?

1. *Ans.* He may. For, 1. God the Father in respect of the faithfull is the God of all consolation, comforting them in all afflictions. 2 *Cor.* 1. 3, 4.

2. Secondly, Christ is the principle, or fountaine by which the comfort of the faithfull doth flow, 2 *Cor.* 1. 5.

3. Thirdly, the holy Ghost is the comforter of all believers imparting unto them all consolation, *Iohn* 14. 16. 26 & 15. 26. & 16. 7. 13.

4. Fourthly, the whole Scripture maketh for the consolation of the faithfull, *Rom.* 15. 4.

5. Fifthly, this consolation is made strong by the immutable counsell of God, and by his strengthning of believers, *Heb.* 6. 17, 18.

6. Together with this consolation God doth joyne the confirmation of his grace, which consists in a reparing of their strength, and in a fortifying of them against trouble. For whereas the faithfull oft times like weake women, through the apprehension of some terrible evill, doe fall as it were in-

to a swound, and all their strength is dissolved, God on the other side in this defect makes a supply by his grace of confirmation: we have a notable example of this, *Dan.*10.& 8. *There remained no strength in me*, & 10.2 *And behold a hand touched me which set me upon my knees, and upon the palms of my hands, and he said unto me, stand upright*, and 18 *Then there came againe and toucht me one like the appearance of a man, and he strengthned me and said, O man greatly beloved feare not, peace be unto thee, be strong, yea be strong, and when he had spoken unto me I was strengthned, and said let my Lord speake for thou hast strengthned me.* And this is a grace which we are commanded to seek for, *Heb.* 12.12.

CHAP. 16.

Of Afflictions.

THe second Question is, what those evills be against which the faithfull ought to seeke consolation?

Ans. They are either corporall as the afflictions of this life and death, or spirituall, as spirituall temptations and sins.

Consolation for the afflicted.

The third Question is, by what arguments, a believer may be confirmed, and comforted against the afflictions of this life?

1. *Ans.* First, such kinde of afflictions are common to man, 1 *Cor.* 10.13. And are wont to be accomplisht in believers while they live here, 1 *Pet.* 5.9. *Act.* 14.22.

2. Secondly, without Gods Providence not so much as a haire of our head shall perish. *Mat.* 10 30. *Luk.* 21.18.

3. Thirdly, the fatherly love of God is wont to be manifest in the afflictions of the faithfull, *Heb.* 12.6.

4. Fourthly, Christ himselfe hath suffered and overcome all the afflictions of the World, to the intent he might succor us, *Heb.* 4.15.

5. Fifthly, God together with the temptation, will strengthen by the spirit, and make a way to escape, 1 *Cor.* 10.13.

6. Sixthly, the time of affliction is but short, 2 *Cor.* 4.17. 1 *Pet.* 5.10.

7. Seventhly, the fruit of afflictions is saving. For every chastening yeildeth the peaceable fruit of righteousnesse, unto them that are exercised therewith, *Heb.* 12.11.

The fourth Question is whether we are to comfort our selves after one sort in all afflictions?

Diverse kinds of afflictions.

8. *Ans.* There be diverse kinds of afflictions, so there be severall wayes of consolation. For some afflictions are brought upon us by men for righteousnesse sake, for the cause of Christ and his Gospell and Kingdome, *Mat.* 5.10. & 11. *Marke* 10. 29. *Luke* 18.29. These afflictions are commonly styled by the name of persecution, or the Crosse, because of the resemblance which they have to, and participation with the Crosse of Christ, *Phil.* 3. 10. In these kindes of afflictions, consolation is easy and at hand, for we ought even to account the afflictions of this nature, and for such a cause to be themselves an argument of great comfort, *Mat.* 5. 12. *Acts* 5.14. *Iames* 1.2. 1 *Pet.* 4.14.16. The reason is because in those persecutions which wee suffer for righteousnesse sake there is the nature of a testimony, martyrdome, and example whereby we glorify God before men. And so out of the eater comes forth meat according to *Sampsons* riddle, *Iud.* 14.

9. Some afflictions are laid upon us by God to prove us, and to trie us, *Exo.* 15.25.& 16.5. *Deut.* 8.2.16. These are properly call'd tryalls and temptations. In these kinds of afflictions our consolation is not to be fetcht from the temptation it selfe, but from our manner of bearing it, when we through the grace of God in such a condition, do sanctify and glorify his Name, *Iob.* 1. 24. Our principall care therefore ought to be to frame and compose our selves to a right bearing of these afflictions, and the comfort will follow of its own accord.

10. Some afflictions are laid upon us, as punishments and corrections, *Iob.* 36.9,10. *Heb.* 12 6. For these although there be some comfort contain'd in Gods Fatherly manner of chastening, *Heb.* 12.7,8. Yet this comfort cannot be solidly apprehended, but onely in making right use of the afflictions themselves, *Ibid.* 6. 11. Here therefore our first care must be to make right use of these visitations before we seeke after comfort.

11. These

11. These kind of afflictions are not so different but that they may meete together, in one, and the same trouble. For in persecution the faithfull are alwayes tried, sometimes corrected, but yet there may be trials and corrections often times without persecution, and when they do meet together some of these kinds may more appeare in some then others.

The first Question is what a man in afflictions ought to do to the end that he may obtaine true and solid comfort? The duties of the afflicted.

12. *Ans.* First, he ought to acknowledge the hand of God afflicting him, *Esa.* 26.11. *Iob.* 5.6.8. *Amos* 3.6. For this consideration is the foundation of patience, 1 *Sam.* 3.18. *Ps.* 39.10. And of all those saving truths, which are received by afflictions, *Esa.* 9.13.

13. Secondly, he ought to search his wayes and acknowledge his sinnes, *Lam.* 3.39,40. *Iob.* 36 9,10. For although all afflictions are not alwayes sent directly and principally for sinne, yet sinne is the fountaine, and foundation of all afflictions, *Rom.* 5.12. It is therefore a course most equall, most safe, and most pleasing to God, that in our afflictions, we behold our sins, which either have directly procured them, or at least deserved them.

14. Thirdly, he ought to submit himselfe in the presence of God, and under his mighty hand, *Iames* 4.10. 1 *Pet.* 5. 6. 2 *Sam.* 15.20. *Levit.* 26.41. Otherwise the chastening of God is contemned, and men shew their security and vaine confidence, *Pro.* 3.11. *Heb.* 12. 5.

15. Fourthly, he ought by humble repentance to seeke the face, and favour and mercy of God. *Psa.* 57.2. *Lam.* 3.41. *Amos* 4.12. *Hos.* 5.15. & 6.1 & 14.2. There are three seasons wherein we ought to seeke God by repentance, 1. presently after sinne committed, 1 *Cor.* 5.1.2. 2. after some feare of punishment, or some threatning of God, *Eph.* 2.1.2. 3 After that the wrath of God hath in some sort broke in upon us *Dan.* 9.13. Those Christians are the best which lay hold upon the first opportunity, for they declare that they do hate sinne simply for it selfe, those that make use of the second season come next to them. For such believe although they see not, but those that repent not in the third season are altogether desperate.

16. Fifth-

16. Fifthly, he ought to see that he profit by his affliction in all the parts of new obedience. 2 *Cron.* 28.22. *Esa.* 26.9. *Iob.* 36.10. *Hebrewes* 12.10. *Esay* 27.11. *Leviticus* 26.18. 21.---28.

17. Sixthly, he ought patiently to expect what end the Lord will make, 1 *Cor.* 10.13. *Jam.* 5.7.8.11. 2 *Sam.* 15.25. *Mica.* 7.9. He that seekes freedome by unlawfull meanes doth offend God more, 2 *Kings* 1.3. Neither yet is he free but by an exchange of a lesse evill for a greater, *Esa.* 24.18. *Amos* 5.19.

CHAP. 17.

Of Death.

CONcerning Death the first Question is whether it be a thing to be contemned?

Of the contempt of Death.

1. *Ans.* Death is not simply to be contemned, 1. because it is in its own nature a grievous judgement of God against the sinnes of men, and so doth represent, both our desert and Gods wrath, 2. because it is in its owne nature, a passage to an eternall separation from God, so that it is a point either of desperate security, or affected wisdome, and valour, to contemne death after that manner that some of the heathen have done, who have been prais'd for so doing. But yet comparison being made betwixt death and those things which after death are prepared for the faithfull, death may, and ought in some sort to bee contemned by all believers, *Heb.* 12.2.

The second Question is whether a believer ought to desire and pray for death?

Answ. Death is not simply and absolutely to be desired, 1. Because it is in it selfe a evill, 2. Because God as a Generall hath placed us in our station of this life, and without his Commandement we ought not to forsake, nor simply to desire to be dismist before the time that hee hath appointed, 2 *Cor.* 5.4.9. But yet the faithfull may and ought so to expect the life which is to come after death that they do account it much more pleasing to them then this present life,

2 *Cor.*

2 *Cor.* 5.8. And to tend thither, with the desire that is moderate, and subject to the will of God, as being a condition much better, *Phil.* 1.13. *Ro.* 8.23. 2 *Tim.* 4 8.

The third Question is, by what arguments the mind of a believer may be strengthned against the feare of death?

How to diminish the feare of death.

2. *Ans.* First, if he seriously consider, and by faith apprehend that Christ hath by his Death destroyed the power of Death, *Heb.* 2.14. and taken away its sting, 1 *Cor.* 15.56. So that death hath beene swallowed in victory by Christ, and that victory is imparted to beleevers, *Ibidem* & 54.57.

3. Secondly, if he consider also that this was one end of Christs death, to free us from the feare of death, as being a great bondage, *Heb.* 2.15.

4. Thirdly, if he consider also with faith, that the love of Christ and of God in Christ is so firme and constant that no death can seperate us from it, *Ro.* 8.35.

5. Fourthly, if he consider with himselfe that for Christ the death of the faithfull is pretious in Gods eyes, *Psal.* 72. 14. And be also fully perswaded that the good hand, and fatherly providence of God, is present with, and watcheth over the faithfull for good both in life and death, *Mat.* 10.28, 29, 30, 31.

6. Fifthly if he well consider from how many, and from how great evills hee shall be freed by death, as, 1. From sin, 2. From those miseries that follow sinne, *Esay* 57.1.2.5. Which cause others often times to seeke for death, *Apoc.* 9. 6. 3 From the temptations of the Devill *Apoc.* 12 8. 4 From the opposition and vexation of the World and the flesh, *Apoc.* 14 13. *Eccles.* 4.1.2. Hence it is that death is cal'd a rest and a sleepe, *Esa.* 57.2.6. 1 *Thess.* 4.13, 14. Thus much the Devill himselfe in the shape of *Samuel* did acknowledge 1. *Sam.* 28.15.

7. Sixthly, if he cast his eyes alwayes upon that happinesse to which we shall come by death, For after death. 1. The grace of God shall be perfected in us, 1 *Cor.* 13.10. 2 We shall be with God, 2 *Cor.* 5.8. With Christ and the blessed spirits, *Phil.* 1.23. 3. We shall injoy a firme and immutable estate of heavenly life, 2 *Corinth.* 5.1. *Heb.* 11. 10.16. *Luke* 16.9.

8. Seventhly, if he seriously set his minde to consider the vanity of all those things which depend upon this present life, and which we forsake at our death, *Eccl.* 2.18.

9. Eighthly, if he persuade himselfe that Gods providence without him is sufficient to provide for all those things concerning which he can be carefull, and do know withall that without it, no good can be done, though he should continue in life.

The fourth Question is what a beleever ought to do that he may injoy this consolation?

10. *Ans.* First, he ought to labour that he may have a speciall faith in God through Christ, and that this faith be lively, and strong, *Luke* 2.28. 2 *Tim.* 1.12. 1 *Iohn* 5.4.

11. Secondly, he ought with all care to preserve his Conscience pure and without offence, *Acts* 24.15, 16. *Heb.* 10.22.

12. Thirdly, he ought with this faith and Conscience to live in a continuall expectation of the comming of the Lord, so carying himselfe here as becomes a Citizen of heaven, *Phil.* 3.20. 2 *Pet.* 3.12.

13. Fourthly, he ought alwayes to thinke the hower of his death to be neare and at hand, *Psalme* 19.20. *Esai.* 28.15. 2 *Tim.* 4 6.

14. Fifthly, he ought alwaies to exercise himselfe to a deniall and forsaking of the world, 1 *Cor.* 7.29, 30, 31. *Gal.* 6.14.

15. Sixthly, he ought to make death familiar in a sort to himselfe both by a frequent meditation of it, and by those exercises to which God calls him, 1 *Cor.* 15.31. 2 *Cor.* 1.9. & 4.10, 11.

16. Seventhly, he ought to labour that as the outward man drawes to corruption, so the inward man may be renewed more and more, 2 *Cor.* 4.16.

17. Eighthly, he ought not to thinke so much upon death it selfe, as upon Gods grace both in death, and in those things which follow after, 2 *Tim.* 4.8.

18. Ninthly, he ought in all humility to commend his soule unto God as unto a faithfull Creator, 1 *Pet.* 4.16.

CHAP. 18.

CHAP. 18.

Of Temptations.

CONcerning temptations the first Question is by what arguments a beleever may strengthen himselfe against their assaults?

Of resisting temptations.

1. *Ans.* First, if he consider seriously that these temptations are part of that warfare to which the faithfull are called, *Eph.*6.12. and unto which they have given up their names in baptisme, and have bound themselves by oath.

2. Secondly, if he consider that Christ is our Captaine and Generall in this war, *Apoc.*12.7. That he is every where present and beholds the combate with his eye. This must needs be a strong incitement to provoke us to do valiantly. For he doth exhort us to fight, helpes us to overcome, aids us when we faint, and crownes those that conquer.

3. Thirdly, if he consider that the direction of the temptations themselves doth depend wholy upon the providence and disposing of God, *Mat.*6.13. 2 *Thess.*2.11. 2 *Cron.* 18. 21. *Re.*4.1.

4. Fourthly, if he meditate upon the fruit and the use of temptations, *Lu.*21.31. 2 *Cor.*12.8,9.

5. Fifthly, if he propound unto himselfe Christ who was tempted, overcame temptations, and succors them that are tempted, *Heb.*2.18. & 4.15. *Col.*2.15.

6. Sixthly, if he distinguish betwixt the evill of temptation, and temptations themselves.

The second Question is, what a beleever ought to do that hee may apprehend this comfort in the hower of temptation?

7. First, he ought to account all those temptations which intice him unto sin as his utter enemies, 1 *Pet.*2.11.

8. Secondly, he ought to abhor and detest those very suggestions themselves which lead unto sin, *Rom.*7.15.

9. Thirdly, he ought to arme himselfe diligently against his spirituall enemies, *Eph.*6.13.

10. Fourthly, hee ought to resist them with all his might, *Iames* 4.7. 1 *Pet.* 5.9.

11. Fifthly, he ought in this combate not to trust unto his own strength, but to implore the helpe of God, and to rest upon him, *Mat.* 6. 13.

12. Sixthly, hee ought in foule temptations to abstaine from all disputation, and speciall deliberation about the thing suggested, resting himselfe satisfyed in that he doth detest them, *Mat* 4 10. For such temptations are vile and do easily cleave to us.

13. Seventhly, he ought to avoid all those occasions which may further the temptation, *Pro.* 4 14, 15.

14. Eightly, he ought to repell and extinguish with all possible strength troublesome suggestions, *Eph.* 6 16. Yea, and sometimes to contemne them also, when after all means used they cease not to be troublesome.

15. Ninthly, he ought (if they returne againe and againe with new assaults after that they have beene oft repel'd) to remember that it is the part of a valiant Souldier not onely to suffer, and come cleare off from assaults and skirmishes of his enemy, but also to indure the tediousnesse of a long siedge when there is occasion.

The third Question is, *how* a man may discerne whether a temptation have prevailed against him yea or no?

Signes of a prevailing temptation.

16. *Arsw.* First, this is not to be judg'd from hence that a man is either troubled in his mind, or doth retaine his calmnesse. For a vexation of mind for the most part, which followes upon foule temptations, is not onely no signe of their prevailing, but is also a demonstration of a sanctifyed heart, and a quiet security doth often times shew that the temptation hath prevailed. The reason is because the opposition which is apparent in this perturbation, is a signe that there is some thing in the soule contrary to the temptation, and a quietnesse doth betray some consent. For water is not troubled by the powring in of water but by the casting in of fire. He which finds least trouble is in most danger, *Luke* 11: 21. So *Ananias* and *Saphira* were quiet, *Act.* 5.3.8. But *Paul* found a great deale of inward trouble, *Ro.* 7.24. 2 *Cor.* 12.7, 8.

But

But if this trouble be such that it drives away a man from God, and doth not rather stir up to seeke him, it is not to be allowed or cherished, for then the temptation is, (although not directly and of its owne nature) yet indirectly and through the perversnesse of our nature; effectuall, and the tempter hath obtained his desire.

18. Secondly, a manifest signe of a prevailing temptation is the commission of that sinne to which the temptation did provoke, *Mat.* 6.13. But here it is to be observed that this falls out not onely when the sinne is fully acted and committed, but also when there is even the very first degree of it, in the consent of the will, or in the least delight in the evill thought of, although there be no purpose to commit it. *Jam.* 1.14,15. And this is so much the worse if the delight be as they say *Morosa*, that is, if it continue for any while, and be not presently repeld.

19. Thirdly, although we give no consent unto the temptation, yet if the temptation arise from our selves, there is a sinne of ours in it, even in its first conception, because it flowes out of our flesh and from our corruption, although it may be kindled and blowne up to a flame by the Devill, *Mat.* 15.18,19. *Gen.* 6.5. & 8.21. *Iames* 1.14. But this degree of sinne is such that though it requires perpetuall humiliation, yet it ought not to deprive us of comfort, because it is the common condition of all the faithfull, who this notwithstanding are in Christ beloved, and accepted of God. But if the temptation proceed meerely from the Devill we ought to detest it, as much as possible we can, but are not to acknowledge it for our own sin, *Mat.* 4.3,6. 9.

20. Now a temptation is then to be judged to proceed from the devill alone and not from our selves, 1. when it is repugnant to the light of nature, or to reason it selfe, and to our naturall inclination, 2. when is ariseth not as other ordinary thoughts, but ceaseth upon, and invades the minde suddenly, and with a kinde of vehemency, after the manner of flashes of lightning.

21. Fourthly, so long as by fervent prayers and such like spirituall weapons we do resist and wrastle with any tempta-

tion we may be sure that it hath not yet prevailed over us, and that it hath not as yet gotten us within its power, 2 *Cor.* 12.7,8,9. *Iames* 4.7.

Spirituall Desertions.

The fourth Question is how the Conscience of a beleever may be supported in a temptation of God, that is, in some spirituall desertion upon which there followes much anxiety?

22. *Ans.* First, we must remember that even the best of Gods servants have had experience of these desertions, as *Iob.* 6.4. 9. 13.26. & 16.9. *David Psalme.*6. & 77. And even Christ himselfe the beloved Son of God, *Mat.* 27.46.

23. Secondly, we must know that these desertions are not so much reall and in very deed, as in our sense, and apprehension, *Heb.*13.5.

24. Thirdly, we must know that God doth not forget his people, no not then when he seemes to have forsaken them, *Esa.*49.15,16. But doth for his own glory and their good only seeme to do so.

25. Fourthly, we may be sure by Gods Word and Covenant that this desertion shall be but short, especially if it be compar'd with the time and continuance of his mercies, *Esa.* 54.7,8. & 57.20.

26. Fifthly, we must make inquiry in our Consciences with all diligent examination whether our owne sinnes have not beene the cause of Gods so dealing, *Esa.*57.21. Which if we shall find to be so, we must confesse them humbly, intreate for mercy, and seriously forsake them, *Psal.* 51.

27. Sixthly, we ought to live by Faith, *Heb.* 2. 4. waiting for the Lord which hideth his face from us, *Esa.*8.17.

28. Seventhly, we ought to stir up our selves to lay hold upon God, *Esa.*64.7.

29. Eighthly, we ought alwayes to remember that although God do seeme to be absent from us a long while, yet he doth only wait for a fit time to shew mercy, *Es.*30.18.

Chap. 19.

CHAP. 19.

Of the Conscience of sinne.

CONcerning sinnes the first Question is, how a Christian may be comforted when his Conscience doth reprove him for, and accuse him of diverse sins?

1. *Ans.* Sinnes are of two sorts. For some be properly cal'd infirmities, or faults, which do commonly cleave to the best and most vigilant of the faithfull, 1 *Cor.*6.7. Others are more hainous wickednesse which neither are to be found in all the faithfull nor in any of them at all unlesse very seldom; and by reason of some violent temptation, *Romans* 6. 13. *Gal.*6.1.

2. An infirmity is when a purpose to do well is present, but power of performing it is absent, *Rom.*7.18. A wickednesse is when the purpose it selfe at least in some particular fact is impious, 2 *Sam.* 12. 10. Now in case of infirmities these following arguments may serve for consolation.

3. First, even the best and most perfect of Gods Children while they live here are subject unto these failings, *James* 3.2. 1 *John* 1.8.

4. Secondly, God doth pitty his servants in their infirmities as a loving Father pitties his little children, *Ps.*103 13. *Mat.* 3. 27.

5. Thirdly, Christ himselfe is touched with the sense of our infirmities, *Heb.*4.15.

6. Fourthly, Christ himselfe is such a propitiation for such kinde of sinnes, that he offers us consolation for them before they be committed, 1 *John* 2.1,2 *Ro.*6.14.

7. Fifthly, by Christ we have accesse with boldnesse to the Throne of grace, that wee may obtaine mercy, *Heb.*6.14.

8. Sixthly, God at our prayer will cure our infirmity, *Esa.* 40.29. *Ps.* 103.3:

9. Seventhly, the spirit helpeth our infirmities, *Rom.*8.26.

10. Eighth-

10. Eighthly, these infirmities shall not be imputed to us for sins, *Rom.*7.17.10.

11. In more hainous sinnes, there can be no solid comfort had, till they be taken away, 1 *Cor.*5.2.6. The reason is because such kind of sinnes make even beleevers themselves subject to the threatnings of the Law, and do in a great degree, exclude them from the promises of the Gospell, wast the Conscience, *Heb.*10.22. And expose them to the wrath of God, as being partakers with the wicked and unbeleevers. *Eph.*5.6,7. *Gal.*6.17. And therefore have in them a cause of terror not of consolation. *Heb.*10.31. Yet a beleever may in some sort sustaine himselfe even in the greatest sinnes with the possibility and hope of mercy, *Romans* 11. 23. *Luke* 22. 23.

The second Question, what a beleever is to do that he may have consolation, in case his Conscience accuse him for his sinnes?

12. First, he ought to be affected with sinne, and to groane under it as a burden, *Mat.*11.28, 29.

13. Secondly, hee ought continually to detest all sinne, *Ro.*7.15.

14. Thirdly, he ought evermore to have a care that he fulfill not the lusts of sinne, *Gal.*5.16.

15. Fourthly, he ought to indeavour the mortification of them. *Ro.*8.13.

26. Fifthly, he ought looking upon the promises to fly unto Christ and to cleave unto him more and more, *Rom.*7. 25. *Phil.*3 9.

27. But grosse sinnes must first be removed and taken away before a man can be fit to receive solid consolation, *Esa.*1. 16.27,18.

Certaine

Certaine collections out of the Booke of *William Paris* concerning temptations, and the resisting of them, which I thought good here to set down for the further illustration of the Doctrine of temptations, because they are not read in the Author, except by a very few.

FIrst, *Temptation in one sense is nothing else but a triall, and to tempt is nothing else but to make a triall or experiment of anything, that we may know it, that is, that it may be discover'd, and become manifest, and this is all that the Devill can doe, hee cannot with strength conquer us, or cast us down. For unlesse we of our owne accord trust him, and deliver our selves into his hand, he can have no power over us. He can prevaile no farther against us, then we give him leave or permit him. All that he can do therefore is to tempt us, that is to make an experiment what we are, whether weake or strong, whether we be such as will yeild to him, or whether such as will resist him valiantly. And if in the beginning of the temptation, he finde that we make valiant resistance, he despairing of the victory, and being overcome and confounded, for the most part departeth presently. And this is the property of a tempter when hee hath made his argument, and found what he sought for, to surcease the work of temptation.*

II. *In another sense temptation signifies, a fighting against one, or a war, or a battell, and it is very likely that whatsoever the Devill attempts against us is by way of such a fight, if we consider the matter but diligently. For he doth all that he doth with a purpose and desire to conquer, whether he lay snares for us, or whether he make tryall of us, or whether he pretend some good things to deceive us, or whether he smite us with the staffe, or sword, whether he undermine the wall of our defense, or whether he take from us our spirituall food, or procure it to be taken away, for he doth do all these things with a desire to do us a mischiefe. And in very deed, all these are parts of that war, or combate, wherewith hee fights against us.*

III. *Every sinne hath its temptations, and against the mind of man doth the devill fight, besieging it, in a circumventing way, and ordering his armies, and forces, against the armies of vertues, and against the Castle of mans soule.*

IV. *The sightings which arise from the faculty of reason within our selves are these,* 1. *Curiosity, that is a lust to know things not necessary, and things the knowledge of which tend nothing to, nor helpe forward at all salvation,* 2. *Slownesse to believe,* 3. *Levity in believing every thing,* 4. *Doubtfulnesse,* 5. *Suspitiousnesse,* 6. *A Spirit of blasphemy which is a spring and fountaine of abominable thoughts, and of thoughts so horrible and troublesome, that such a kind of temptation is like a martirdome, and there have beene some that have rather desired to suffer Martyrdome then to endure such thoughts.*

V. *Any one may resist any temptation of the Devill, if he do simply and purely will it, without any mixture of unwillingnesse. For no man is overcome, or yeilds to the temptation utterly against his will, for so his will remaines unconquered, and victorious and uninclined to consent unto the temptation, and so a man should both yeild, and not yeild. But that a man may, simply, and purely be willing to make resistance it is not from man himselfe, or from any naturall power in him but from the gift of God, and the helpe and assistance of his grace.*

VI. *Now wee must observe that when the question is, whether a man may have a will to resist temptation? this word* may *doth admit two significations; For it signifies sometimes a possibility which is passive, in respect of capacity, and sometimes in regard of vertue or power, or efficiency, now it is manifest, that no man can resist any temptation by way of efficiency, but by way of possibility, or passibility.*

VII. *Besides the gifts of graces and of vertues the providence and protection of God is necessary for believers, that they may resist temptations, and so are those manifold helps wherwith God succors his elect in the combate.*

VIII. *The first of these helpes is a driving away of the enemies whereby they are sometimes not suffered to tempt the Elect,* Job. 1.

IX.

IX. *The ſecond helpe is a bridling of the enemies that they cannot tempt ſo much as they would,* Job. 2.

X. *The third helpe is from the tempter himſelfe, when even that very ſhape under which he tempts affords us ſome helpe and inſtruction, ſo the forme of the Serpent might have cauſed Eve to have ſuſpected his temptation.*

XI. *The fourth helpe is from the temptation it ſelfe, when it either ſtirs up feare in us, which is the beſt keeper, or ſtirs us up to fight, and incourageth us againſt the enemy.*

XII. *The fifth is, a new grace, or an increaſe of the former. For to thoſe that imploy their talents well God gives an increaſe either in the greatneſſe, or number,* Mat. 25. *Luke.* 19.

XIII. *The ſixth is a ceſſation, or peace, or rather a truce from the temptation.*

XIV. *The ſeaventh is a refreſhment in the heate of temptation, which is a mitigation of it, as when the tribulation is turned into a ſollace.*

XV. *The eighth is a comforting, that is a ſtengthning, and lifting up of the heart by a promiſe of ſtrength and victory, and by a demonſtration of the weakeneſſe of the enemies, and the lightneſſe of the fight.*

XVI. *The ninth is conſolation, that is a chearing of the heart, in troubles, in ſorrow and griefe.*

XVII. *The tenth is a beſtowing of Faith and Hope, and a confirmation of the ſame, againſt the ſhaking of feare, which ariſeth from our own defect and infirmity.*

XVIII. *The eleventh is an upholding of them that are ſet upon that they faill not, that is, that they receive no hurt. Now they are oft times ſo aſſaulted that they are ready to fall, and that for this end that they may acknowledge their own infirmities, and may aſcribe it to Gods mercy and not their own power, that they are kept from falling.*

XIX. *The twelfth is, Gods receiving of them that fly unto him, in reſpect of which he is called, the hiding place of the Elect.*

XX. *The thirteenth is Gods fighting againſt and overthrowing the enemies.*

XXI. *The fourteenth is outward tribulation of which there are many profits helping this way.*

XXII. *The fifteenth is the remembrance of the last things, Death, judgement, damnation and happinesse.*

XXIII. *It is very difficult to overcome temptations becauſe that in this corruption of our nature no man fights with all his ſtrength againſt any temptation, but partly for it, and againſt himſelfe. A believer in temptation is as a Kingdome divided within it ſelfe, like an armed Horſeman that ſits upon a winching, unruly, and unbroken Colt, like a Houſe well built, but upon a weak foundation, like a ſtout warriour ſtanding upon a ſlippery pavement, or he is partly armed, and partly without armour, or loaded with a grievous burthen.*

XXIV. *Amongſt the moſt hidden treacheries and moſt ſubtill temptations of the devill, whereby the moſt wiſe, and valiant Chriſtians are often times brought under: the firſt is a long tediouſneſſe, whereby he wearies him, by which he indeavours, not only to bring him whom he tempts into the temptation, but into deſperation alſo, to make him believe that he belongs not to God, and that God cares not for him, And from hence comes this folly and miſchief becauſe men know not what a great deale of advantage ariſeth from a long and often combating with temptations, how it ſerves for the breaking of pride which is rooted within us, for the diſcovering of other infirmities which would elſe have never been ſeen, and for the preſervation of humility.*

XXV. *The ſecond craft of the devill is, the ſtrangeneſſe of the temptation, for he oft times ſets upon many of the elect with unuſuall temptations, whereupon it happens that they become very fearefull that they belong not to God, becauſe they cannot heare of any that have bin tempted in the ſame ſort.*

XXVI. *The third ſubtilty is, when the devill goes about to make a man change that ſtate wherein he is, and wherein he is well, even as Birds and Fiſhes, are often times, by noiſe, and vehement ſtirring, driven out of thoſe places in which they were ſafe from the nets and the ſnares of the Fowlers, and Fiſhers.*

XXVII. *The fourth ſubtilty is when he invites a man to thoſe things that are above his ſtrength.*

XXVIII. *The fifth ſubtilty is when under the pretence of ſome good, he drawes man into danger.*

XXIX.

XXIX. *The sixth subtilty is when under the pretence of vertue e perswades a man to some vice.*

XXX. *The seventh and most dangerous subtilty of all, is a peace, and cessation from temptations, whereupon follows security, sloath, pride, contempt of our brethren, hardnes of heart.*

XXXI. *A man may resist temptations three wayes, 1. He resists that consents not. The tempter is overcome, if he overcome not us, 2. He resists temptations that flyes from them and shunns them, 3. He resisteth which beateth them backe & maks opposition.*

XXXII. *With a shunning of temptations we must joyne an indignation. For even as a* Marchant *that hath some pretious commodity, will scorne to looke after, or to hearken to such a chapman as shall offer him for it a great deale under the worth, and some times falls into an indignation against him, so he which loves God intirely will not vouchsafe to looke after or hearken to the Devill, whatsoever he offer him, that he would forsake him, yea and he cannot but have an indignation when he offers him that which is infinitely of lesse worth and even nothing at all in comparison.*

XXXIII. *And here it is a point of wisdom, and spirituall skilfullnesse, so to cleave unto vertue and to preserve and defend it that the darts of the tempter may not come at us. So many which love God fervently, do so cleave unto him and bend themselves to do his pleasure, and do imploy themselves so diligently therein, being fixed in such kind of exercises immovably, that the Darts of the temptation do not touch them.*

XXXIIII. *A temptation is best of all beaten back by its owne weapon, now every vertue doth so, as oft as in the temptation its beauty and pretiousnesse is seriously thought upon, for by such a kinde of meditation, both the sinnes that do tempt us, and the thoughts and darts that proceed from them are alwayes as it were wounded, and weakned, and sometimes also they vanish into nothing, even as darkenesse vanisheth, and flyeth away, where light approacheth; for this cause onely doth vice, and the pleasures and profits thereof seeme to us in the houer of temptation to be of some moment worth, because*

at that time the Law of vertue is hid from our Eyes, either through ignorance, or negligence, even as the onely reason why rotten wood, and the scales of fishes do shine in the night is, because the light of the sun or at least other lights are wanting

The end of the second BOOKE.

OF

OF MANS DVTY IN GENERALL

CHAP. 1.

Of Obedience in Generall.

HItherto we have ſpoken of thoſe things that belong to the ſtate of man, now it followes that we inquire into the actions, and converſation of his life.

And here in the firſt place we are to intreat of obedience to God in generall, where

The firſt Queſtion is what are the ſignes of true obedience?

Signes of true obedience.

1. *Anſ.* Firſt, if we make more account of Gods will then any commands of men, or any pleaſure of our owne, *Acts* 4. 19. & 5. 29. *Mat.* 26. 39. The reaſon is becauſe obedience properly conſiſts in this, that we do ſimply, and abſolutely apply our will to the will of God.

2. Secondly, if our hearts bee flexible, and eaſy to be wrought upon by Gods perſuaſion, *Ep.* 2. 2. & 5 6. *Col.* 3. 6.

where

Are children of disobedience.

where the υἱοὶ τῆς ἀπειθείας children as I may say *insuasibilitatis*, that are not to be perswaded. For they are opposed to those which 1 *Pet.* 14. are cal'd τέκνα ὑπακοῆς obedient children. Opposite to this disposition is a hard, and stony heart.

3. Thirdly, if we do prepare our selves to follow the will of God in all things, *Deut.*5.33. Even in those which seeme to be opposite to, and to crosse our profits, so that the flesh apprehends them to be evill, *Ier.*42.2. *Heb.* 11.8. *Phil.*2.8.

4. Fourthly, if we do apply our selves to the obedience of Gods will, even then when we see no reason for it, *John* 13.7,8. 1 *Sam.*5.9.15. Otherwise we follow not simply Gods will, but the reason of it.

5. Fifthly, if we be ready in regard of the disposition and bent of the heart, to obey Gods will not only in those things wherein we know his pleasure, but even in those wherein for the present we are ignorant of his will. *Ex.*10.27.

6. Sixthly, if we desire most of all, to know that part of Gods will that concernes our selves, and our own duty, *Ps.* 119.33,34. *Acts* 9.7. *Job.* 21.13,14.

7. Seventhly, if the feare of God be continually before our eyes, so that we take heed of diligently, and shun carefully the offending of him, *Heb.*12.28.29. 1 *Pet.*1.17.

8. Eighthly, if we depend not upon that successe, and event of our obedience which we find in this world, but resolve to hold on, though our obedienee procure us never so many afflictions, 1 *Pet.*2.19,20,21. & *Dan.*3.17.

9. Ninthly, if wee exercise our selves in the use of those mercies whereby our hearts may be framed to obedience, 1. *Cor.* 29.

The second Question is, by what motives a man may be stird up, to yeild obedience unto God?

Motives to obedience.

10. *Ans.* First, If he apply his mind to consider of Gods Authority, *Matthew* 1.6. *Ieremy* 35. *Romans.* 6,18.20. 1 *Cor.*6.19.

11. Secondly, if he consider also Gods power, *Ier.*18.6.

12. Thirdly, if he consider that the obedience that God requires of us, tends not at all to his advantage but to ours, *Iob.* 22 2.& 35.6 7.

13. Fourth-

13. Fourthly, if he consider, the benefits of God bestowed upon him, what and how great they be, *Rom.*12.1.*&*.20.

2. And upon this point our soule should settle as upon a consideration most effectuall; for it is manifest, that the obligation of debt, towards a benefactor is augmented and increased, according to the greatnesse of the benefit. For there is no Question, but that every benefit doth bind him that receives it to the benefactor, and the greater the benefit is the "greater the bond. Well therefore doth *William Par.* urge this "consideration after this manner: if any man should give to "another a 1000 marks; questionlesse he which receives such "a kindnesse should be much bound to the giver, and if he "should give him 2000 marks, the bond would be doubly "greater, and so on infinitely. If therefore he should give "him any thing which were infinitely better, or more pre-"tious, the receiver would be infinitly more bound. Now a "mans eye, or his tongue alone, (much more his whole body) "is incomparably better, then a 1000 markes, therefore e-"very one is infinitly more bound to God, for his tongue, "or eye alone, then he should be for the gift of a 1000 marks. "Againe let us suppose that God should give to one man, a "1000 marks only, and to another a 1000000 it is manifest "that the obligation and debt of thankfulnesse, and service, "from him that received the greatest benefit infinitly, is in-"finitly greater then the bond, and obligation of him that "received the lesse; seeing therefore the obligation whereby "a man is tied to God for his tongue, or eye alone is infinitly "greater then the other, it is manifest that this obligation "is infinite. Now then that obligation, wherein a man is "tyed to God, for his whole body is after a sort more infinit, "and that for his soule is yet greater, and that againe for eter-"nall & everlasting life, must needs be much greater, and so in "the rest, it is manifest therefore that our obligation and "debt to God, of thankfulnesse and service is in many res-"pects infinite.

13. Fifthly, if he consider that the end of Gods greatest mercie is obedience, *Luke* 1.74 1 *Pet.*1.18.

15. Sixthly, if he do attend how he is called upon by God

continually to obedience, *Titus* 2. 12. 1 *Thess.* 4.7. 1 *Pet.* 1 15.

16. Seventhly, if he remember how we are bound by a most firme covenant to serve God, *Iob.* 31. 1. *Heb.* 8, 10.

17. Eighthly, if he consider the misery of those, that obey not God, for hee is the servant of sinne, to death, *Rom.* 6.16. 21.

18. Ninthly, if he meditate of the promises that are made to obedience, 1 *Tim.* 4.8. 2 *Cor.* 7. 1. *Heb.* 5.9.

19. Tenthly, if he alwayes set before his eyes the threatnings against, amd the vengeance which is prepared for the disobedient, 2 *Thess.* 1. 8.

The third Question is by what meanes a man may be made fit, to yield obedience unto God?

The manner how to stir up, and promote the study of Obedience.

20. *Ans.* 1. He ought to have a speciall care that his Faith be solid and lively. For all the obedience which is acceptable unto God, is obedience of Faith, *Rom.* 1.5. & 16.26.

21. Now faith brings forth obedience foure wayes, 1. because while it cleaves unto the Word of God, as the Word of eternall truth, it makes all those motives to obedience, which are found in the Scriptures to be forcible, and effectuall, 2. Because it doth obtaine all grace from God, 3. Because it doth joyne us to Christ, as to our head, without whom we can do nothing, and in whom we can do all things, *John* 15. *Phil.* 4.13.4 Because it doth as it were drive such a spirit of life out of Christ.

22. Secondly, he ought to yield himselfe up to the spirit 1 *Pet.* 1.22. that he may be in the spirit, *Rom.* 8 9. And that the spirit may dwell in him, *Ver.* 2. that he may be moved by the spirit, *Ver.* 14. walke in the spirit, *Gal.* 5. 16. be led by the spirit, *Ver.* 18. Live and go in the spirit, *Ver.* 25.

23 Thirdly, he ought to apply his mind to receive the word of God in the power of it 1. *Thess.* 1. 5. 2 *Cor.* 10. 4. 5. *Rom.* 6.17.

24. Fourthly, he ought to use all his indeavour to present himselfe obedient unto God, according to his Word *Rom.* 6.13.19.

CHAP. 2.

CHAP. 2.

Of Knowledge.

BEcause to the performing of Christian obedience there is necessarily required some knowledge. Concerning knowledge therefore.

The first Question is, what a kind of study of knowledge ought to be in us?

1. *Ans.* First, wee ought in this study to take heed of all affected ignorance, 2 *Pet.*3.5. *Pro.*2,22.29.7.

2. Secondly we ought also to avoid all curiosity, *Deut.*29 29. *Pro.*25.1. 1 *Tim.*6 20. 2 *Tim.*2,23. *Titus* 3.9. *John* 21. 22. *Acts* 1.6 7.

3. There is a fivefold curiosity of knowledge, 1. when we would know those things that God hath not reveal'd, 2. when we seek to know those things which belong not to our selves, but to others 3. when we spend most study about things least necessary, 4. When we desire to know the hardest things, and neglect the principles, and fundamentalls, 5. When we rest not simply in the Will of God, but would see a reason of it.

4. Thirdly, we ought to study for the knowledge of those things especially which are most necessary for us in our life, *Pro.*9.12. 1 *Tim.*6.8.

5. Fourthly, we ought to labour for a growth in knowledge, not contenting our selves to be children in understanding 1 *Cor.* 14.20. *Heb.*5.12. *Cor.*3 16.

6. Fifthly, we ought to take heed of all pride, which is wont to spring from knowledge, 1 *Cor.*8.1.

The second Question is what a man ought to doe that he may obtaine solid knowledge? Meanes to obtaine knowledge.

7. *Ans.* First the mind is wholly to be devoted unto piety, *Pro.*1.7.9 10. *Psal.*25.14. *John* 7.17. For as knowledge is easy to the godly, *Pro.*8,9.& 14.6. so to the wicked it is impossible, *Pro.*24.7.

8. Secondly, we must deny our carnall wisdome, 1 *Cor.*3.18. *Pro.*26.12.

9. Thirdly, the lusts of the flesh are to be avoyded, because they blind the mind, *Eph.* 4.18. By abusing, disturbing, alluring and pressing it down.

10. Fourthly, Heavenly wisdome is to be highly prized and to be sought with proportionable care, *Pro.* 2.4. & 3. 14. & 47.

11. Fifthly, it is to be desired of God by earnest prayer, *Ja.* 1.5.

12 Sixthly, humility and modesty and sobriety must be observed, *Pro.* 11.3. *Rom.* 12.3.

13 Seventhly, we must confer and consult with those that God hath indowed with a larger measure of this knowledge, *Pro.* 15.12.

14 Eighthly, we ought to glory in a holy manner in the possession of Heavenly knowledge, *Ier.* 9. 24.

15. Ninthly, this wisdome is to be sought, in a daily and religious heeding and hearing of the Word of God, 2 *Tim.* 3. 16.

16. Tenthly, that knowledge which we have obtained must be turn'd into use and practise, *Matthew.* 25. 29. *John* 13. 17.

Motives to labour after Knowledge,

The third Question is by what arguments a man may be stir'd up to seeke this Divine knowledge?

Ans. 1. Because knowledge pertaines to the naturall perfection of a man, as appeares by the temptation of our first parents, *Gen.* 3.5. 2. It is that which makes a difference betwixt man and the bruit beasts, *Psal.* 32.9. 3 They which are destitute of this knowledge are in some sort more stupid then the bruit beasts, *Esai.* 1.3. 4 Knowledge brings along with it a certaine singular, and honest delight, *Pro.* 14 13. 14. 5 Without knowledge the heart of man cannot be good, *Pr.* 19.2. 6 Knowledge is the key of the Kingdome of Heaven, *Luke* 11.52. 7 Knowledge is the spirituall food of the soule, *Ier.* 3.10. 8 his knowledge is necessary to make us partakers of the covenant of God, *Heb.* 8.11. 9 The faithfull are all of them children of light not of darkenesse, *Ephes.* 5.8. 10 The want of this knowledge, and averseness to it is foolishnesse, *Pro.* 1.7.22. 11 It is the cause of all wickednesse,

1 *Cor.*

1 *Cor.* 2.8. 12 It doth so corrupt good affections that it makes them become evill, *Rom.* 10.2. 13 It is a cause, and note of perdition, *Hos.* 4.6. 2 *Cor.* 4.3.

CHAP. 3.

Of the Feare of God.

THe feare of God, hath very neare affinity with the knowledge of God, *Psal.* 119. 79. Concerning this feare therefore:

The first Question is whether all kind of feare of God be good? A good and evill feare of God.

Ans. There is both a good and evill feare of God, *Ex.* 20. 20. And hence it is that feare is sometimes generally commended, *Pro.* 28.14. Sometimes againe it is generally found fault with, *Apoc.* 21.8.

The second Question is what is that feare of God that is to be found fault with?

2 *Ans.* 1. That feare which scarres men away from God, or which drives them to fly away from him, *Ex.* 20.18. *Gen.* 3.8. *Apoc.* 6.16. 2 The feare of them also which are onely affraid of Gods anger. *Is.* 2. 19. *Ro.* 8.15. An evill feare.

The third Question is what is that feare of God which is commendable?

Ans. 1. When we reverence the Majesty and Power of God, so that the principal cause of our feare is not any evill which we are in danger of, but the excellent perfection of God, *Gen.* 28.17. & 31.42.53. *Eccles* 5. 2. 2 When we are most affraid of offending God, *Eccles* 9.4. *Pro.* 13.13. 3 When we are affected with trembling upon the sight of Gods wrath, *Psal.* 90.10.

The fourth Question is whether the feare of punishment be not a servile feare?

4 *Ans.* If it be only in respect of punishment it is meerly servile, and vitious, 2. If in punishment we have a chiefe respect unto our own misery, so far it is servile 3. But if Servile feare.

punishment be respected only secondarily, and be fear'd especially for this cause that it separat's from God, and tend's to this end to make us more wary in waiting before God, such a feare is laudable. 4. If the Minister of God, and the revenger be to be fear'd for wrath, *Ro.* 13 4. much more is God himselfe, *Heb.* 12. 29. *Amos.* 3 &. 8.

The fifth Question is what be the signes of the true feare of God?

5. *Ans.* 1. If we seriously and carefully avoid those things that are displeasing in Gods sight, *Pro.* 3 7. & 14. 16. & 16. 6. 2. If out of Conscience to God, we abstaine from those sinnes that are most secret, and those which in respect of men, we might with safety enough commit, *Lev.* 19. 14. *Gen.* 42. 18. *Iob.* 31. 21. 22, 23. 3 If we not only abstaine from sins but even hate them and that for this cause especially because God doth detest them, *Pro.* 8. 13. 4 If we be most carefull to take heed that we depart not away from God, *Ier.* 52. 40. 5 If we not onely abstaine from evill but study to do that which is good *Ecclesiastes* 12. 13. *Deut.* 5. 20. 6 If wee labour after perfection in every part of Sanctification, 2 *Cor.* 7 1. *Phil.* 2. 12. 7 If we neither feare men nor any creature so that they can scarre us from doing our duty, *Mat.* 10 28. *Esa.* 8. 13. 13. 1 Pet. 3. 14, 15. 8 If we imploy our selves in the Word of God, and other holy things with feare, 1 *Cor.* 7. 25. 9 If we use the very name and attributes of God with reverence, *Deut.* 28. 58.

Motives to feare God.

The sixth Question, by what motives a man may be stir'd up to feare God?

6. *Ans.* 1. By a consideration of Gods Omnipotency, *Ier.* 5. 22. *Iob* 37. 23. 24. *Psal.* 76. 4. 7. 2 By a consideration of the Kingdome of God *Psal.* 99. 1. *Jer.* 10. 7. *Dan.* 6. 26. 3 His powerfull government of all things, *Esa.* 25. 1, 2 3. 4. 4 His particular judgements against sinne. *Psal.* 119. 118, 119, 120. 17, *Heb.* 3 16. *Eph.* 3. 5. 7. 5. His universall judgement of the whole World, *Eccles* 12. 13, 14. 1 Pet. 1. 17. 6 His threatnings 2 *Kings* 21. 19. *Heb.* 3. 16. 7. The punishments that lie upon us, *Luke* 2 . 3. 8 The mercy of God, *Psal.* 130. 4. 9 His benefits, *Ier.* 5. 24. *Psal.* 72. 5. 10 The promises that are made

to

to them that feare God, *Psalm.* 25. 12, 13, 14, & 34. 9. & *Proverbes* 10. 27. & 13. 13. & 19. 23. & 22. 4. *Eccles* 8. 12.

CHAP. 4.

Of humility towards God.

BEcause the nature of obedience stands in subjection, therefore in the next place we must treat of humility towards God in which there is a submission, *Is.* 4. 6, 7. which is joyned with the feare of God, *Pro.* 22. 4.

The first Question is what are the signes of true humility towards God?

Sins of humility.

1. *Ans.* First, A serious acknowledgement of our owne imperfection before him, *Psal.* 30. 2. 3. *Esa.* 40. 6. 1 *Pet.* 1. 24. For pride stands in an imagination and affectation of excellency;

2. Secondly, an acknowledgement of that same great guilt which lies on us by reason of our sins committed against him *Rom.* 3. 19. For pride doth exclude the serious confession hereof, *Luke* 18. 11.

3. Thirdly, a submission with silence to the judgements of God, *Psal.* 39 5. 1 *Rom.* 3. 18. *Iob.* 1. 21. & 39. 37. For a proud man answers againe, *Rom.* 9. 20.

4. Fourthly, an amplification of the grace and mercy of God in all his benefits, 1 *Chron.* 29. 14 For a proud man doth in some sort thinke himselfe worthy of all good things, and that they are no more then his due, *Deutri.* 8. 14. 17. & 9. 4.

5. Fifthly, an holy admiration of those wayes of God which are past finding out, *Iob.* 42. 3. *Rom.* 11. 33, 34. *Psal.* 13. 1. For a proud man thinks himselfe able to comprehend all things, and that all things ought to be communicated to him.

6. Sixthly, a laying aside all our dignity and excellency above others, in the presence of God and duties of his worship,

ſhip, *Apoc.*4.10. For a proud man hath his thoughts upon his owne excellency, and doth contemne others even in the preſence of God. *Luke* 18.11.

7. Seventhly, an apprehenſion of our owne meaneſſe and baſeneſſe in the preſence of God, and a trembling becauſe of of his Majeſty, *Gen.* 18. 27.

8. Eighthly, an holy modeſty in the worſhip of God, *Eccles* 5.1,2,3.

9. Ninthly, a voluntary undertaking of thoſe taskes which God puts upon us although they may ſeeme to be but men and baſe, *Phil.*2.8. *Iohn* 13.14.

The ſecond Queſtion is by what arguments a man may be ſtir'd up to the ſtudy of humility towards God?

Motives to humility.

10. *Anſ.* Firſt, if he ſet before his eyes the majeſty and power of God, 1 *Pet.*5.6.

11. Secondly, if he conſider of the nature of this humility to wit that it makes the ſoule of man fit, that it may become an houſe or temple of God, *Eſay* .66.3. That it may be a ſacrifice for God, *Pſal.*51.19. that it may be a receptacle for the grace of God, *pro.*3.3.5. that it may be capable of wiſdome, *pro.*11.2. For this is the mother of all other vertues, and is alſo it ſelfe a ſingular ornament of the ſoule, 1 *pet.*5.5.

12. Thirdly, if he conſider of the promiſes which are made to the humble. God will reſpect them, *Eſai* 66.2. He will give them his grace, *Iam.*4.6. 1 *pet.* 5.5. He will exalt them, *Iam.* 4.10. 1 *pet.*5.6. *Luke* 18.14. He will reward them with all kind of good things, *pro.*22.4.

13. Fourthly, if he conſider that humility is neceſſary to the end that we may ſeeke God and turne away his anger, *Eph.*2.3.2 *Chron.*12.7.

14. Fifthly, if he conſider that humility is required in every duty that we performe to God, *Mica.*6,8.

Chap. 5.

CHAP. 5.

Of Sincerity.

BEcause sincerity is a proper quality of obedience. concerning it therefore.

The first Question is, wherein consists the sincerity of obedience? What sincerity is.

1 *Ans.* First, that it be not only externall, but chiefly, and principally, internall, *Psal.* 51.8. *Mat.* 23.25.

2. Secondly, that it respect God especially, and not men. *Col.* 3.23. *Mat.* 6.1.

3. Thirdly, that there be a shunning of all mixture of corruption, and by-respects, 1 *Cor.* 5.8.

4. Fourthly, that nothing be omitted, or neglected, which belongs unto perfection.

5. Fifthly, that it expect its fruit from God, and not from man, *Rom.* 2.29.

The second Question is, what are the signes of sincerity? Signes of sincerity.

6. *Ans.* First, if a man love the light of the Word, and come to it that his deeds may be made manifest, *John* 3.21.

7. Secondly, if he be obedient in the absence, as well as in the presence of lookers on, in secret as well, yea and more, then in publike, *phil.* 2.12. *Mat.* 6.6. Not only when God makes his presence manifest by his judgements, but even when he seemes to be absent, *psal.* 78.34.

8. Thirdly, if he cleave fast unto God in adversity, as well, as in prosperity, *Iob.* 1. 8, 9, 10, 11.

9. Fourthly, if he have a care of all Gods Commandements, even of those which seeme to be least, *Mat.* 5.19.

10. Fifthly, if he abstaine from all appearance of evill, *Thess.* 5.22.

11. Sixthly, if he neither cover, nor excuse his sins, but confesse them, and forsake them. *Pro.* 28.13. 2. *Cor.* 7.11.

The third Question is, by what Motives a man may be stir'd up, to endeavour after sincerity?

Motives to sincerity.

11. *Ans.* First, because God is the searcher of the heart and reins, *Pro.* 16. 2. & 21. 2. *Psal.* 7. 10. & 26. 2. *Apoc.* 2. 23. *Iob.* 31. 4.

13. Secondly, because it is the means to procure true peace, joy, and security, *Pro.* 10 9.

14. Thirdly, God is delighted in sincerity, *psal.* 51. 8. *pro.* 10. 20. And will blesse those that be upright with all sorts of blessings, *pro.* 28. 10. 18.

15. Fourthly, a double heart is a base, monstrous, and abhominable thing.

CHAP. 6.

Of Zeale.

BEcause the highest degree of our obedience towards God, consisteth in zeale. Therefore concerning this zeale.

The nature of zeale.

The first Question is wherein the nature of zeale doth consist.

1. *Ans.* It consists in that, that the affection of pleasing God, and promoveing his glory be, in the highest degree. *Apo.* 3. 15. 19. Now because such a kind of vehemency doth principally shew it selfe in the resisting of those things which oppose the will and glory of God; Therefore for the most part it is referred to that opposition, which is made against evill.

Signes of true zeale.

The second Question is, what be the signes of true zeale?

2. *Ans.* First, if it be according to Knowledge, *Rom.* 10. 2.

3. Secondly, if a man be ready to performe whatsoever duty may be injoyned, according to his strength, yea and above his strength, 2 *Cor.* 8. 3.

4. Thirdly, if he be diligent in the execution of his duty, *Act.* 18. 25.

5. Fourthly, if hee put no other limits and bounds to his obedience, then those which God himselfe shall set, *Exod.* 36. 6.

6 Fifth-

6. Fifthly, if a man be milde in his owne cauſe, and in thoſe things which concerne himſelfe, and ſervent in thoſe which concerne God, *Numb.*12.3. with *Exod.*32.19. *Galat.*4.12. with *Acts* 13.9.12. For true zeale is therefore called the zeale of God, becauſe it is principally carried toward God; Whereupon one ſaith, it is *an affection to revenge the injuries of God, or to root out the enemies of God, or a jealouſy perſecuting the adulteries of Chriſts Spouſe, together with the occaſions and ſignes of Adulteries; or a vehement love which doth by a cloſe and ſtrait guard ſeclude the Spouſe of Chriſt from the World.*

7. Sixthly, if that fervour and heat of it lie not principally in contentions about queſtions and controverſies, but in the ſtudy of good works. *Tit.*2.14.

8. Seventhly, if a man be affected in greater matters more, and in ſmaler, leſſe. *Mat.*23.23.

9. Eighthly, if he be no more indulgent unto himſelfe then he is to others, *Math.*7.4. An example of the contrary whereof we have, *Gen.*38.24. 2 *Sam.*12.5.

10. Ninthly, if he cannot beare with ſuch as are evill, *Apoc.* 2.2. though they be ſuch as in other reſpects are neere unto him, 1 *Reg.*15.13.

11. Tenthly, if his indignation againſt ſinne be joyned with griefe and pity in reſpect of the ſinners, 2 *Cor.*12.21. For ſo, aſwell that dull remiſſenes which is oppoſite to zeale, as that fury which looks like the heat of zeale, will be with equall care avoyded.

12. Eleventhly, if it be conſtant and the ſame in every condition, *Gal.*4.15.18.

The third Queſtion is by what motives a man may be ſtirred up to a zeale of God?

Motives to zeale.

13. *Anſ.* Firſt, becauſe zeale is the property of the people of Chriſt, and one of the things which Chriſt intended to our redemption, *Tit.*2.4.

14. Secondly, becauſe thoſe things which belong to God, to our duty toward him, are (above all things) moſt worthy to be gone about, and done with zeale, *Gal.*4.18. Although we ſhould be even as it were eaten up with it, *pſal.*69.10. *Joh.* 2.17.

15. Thirdly, because there can be no true religion without zeal, *Ap.*3.15.16.19.

16. Fourthly, because if zeale be wanting, sinnes and scandals are not taken away, but nourished in our selves, and others, with the offence of God, and dishonour of his name. 1 *Sam.*2.29. *Apoc.*3.19.

17. Fifthly, because the want of zeale provoketh God to inflict heavy judgements, *Apoc.*2.5.& 3.16. 2 *Thess.*2.10.

18. Sixthly, because there is a singular promise of Gods presence and communion with Christ, made to such as are zealous, *Apo.*3.20.

19. Seventhly, because zeale perfecteth, and maketh more acceptable all the duties which we performe unto God. *Jam.*5, 16. *Rom.*12,11.

20. Eighthly, because that is the way and fittest manner of seeking the Kingdom of God, *Mat.*11.12.

21. Ninthly, because that many that make only a shew of Religion, are zealous persecuters of Religion. *Matthew* 23. 15.

Means of obtaining & confirming Zeal.

The fourth Question is, what is to be done of us, that we may get, confirme, and excite the true zeale of God in our selves?

22. *Answer*, We ought, 1. to take heed of all those things which are enemies to zeale. Such are, 1. Sundry speculations, and questions, which tend not to the edification of men in Faith, and obedience. 1 *Tim.*1.4.& 4.7. 2 *Tim.*2.14.23. *Tit.* 3.9. For the intention of the mind about those things which are meerly speculative, although it may be a means to find out the truth, yet it hindreth the intention of the affections about things practicall. And this is the reason why there is more true zeale often found in poore simple Christians, then in our Doctors and Masters, 2. Intention of the affections about worldly things, *Luke* 8.14. 3 A spirituall satiety or fulnesse, that is, a presumption of our own sufficiency, and a resting in that degree and measure to which we have attained, *Phil.*3.13 14. 4 Sloth, Feare, and carnall wisdome. *Ind.* 1.19.21.27,28.29,30.31,32.33.5 Familiarity with the world, or the commonesse of sinne abounding in others. *Mat.*24.

22. 6 The

22. 6 The practice of such things as our conscience alloweth not, *Rom.* 14.20.21. 7 Indulgence to our selves in our own corruptions, 1 *Cor.* 5. 6. 2 *Corinthians* 7. 11. *Ephes.* 4. 29. 30.

23. Secondly, we ought often and seriously to meditate upon the love and mercy of God toward us, *Pro.* 25.21.22.

24. Thirdly, we ought to meditate daily of our imperfections, *Phil.* 3. 13, 14.

25. Fourthly, we ought to be diligent in the use of all those meanes, which God hath appointed for the begetting of grace in us, 1 *Thess.* 5. 16. 20.

26. Fifthly, we ought to associat with them, that have the zeale of God, *Pro.* 22. 24, 25. & 27. 17. Among such we must especially desire those Ministers whose tongues have beene touched with a coale from the Altar, *Esay* 6. For by notorious and lamentable experience (even in reformed Churches) that is found to be true, which the author (heretofore praised) writ long since. *The words of life in the lips of many Doctors & preachers are dead, in regard of the vertue, and efficacy; For they doe so coldly and dully preach the words of God, that they seem even to be dead in their lips: Whence it comes to passe, that as they themselves are cold and dead, even so doe they leave their hearers cold and dead, and I would to God they did not make them so. I knew a man that for this cause left the City* Paris; *For he said that he was made colder, and colder daily, with the Lectures and Sermons in* Paris: *And that he was affraid if he should stay longer there, he should be quite frozen to death Spiritually. Wherefore he got him to certaine zealous persons, as unto hot coals, that conversing among them, he might nourish and increase his heat.*

How wee must judge of zeal.

The fifth Question is whether zeal is to be judged according to the sence thereof, and the manner of exercising?

27. *Ans.* Not alwayes; For zeale is greater essentially, in regard of the things about which it is conversant, or accidentally, in regard of some circumstances which happen, and doe not alwayes remaine the same. For example, married folks loving one another dearly, are sometimes more affected upon the very marriage, then in that constant society of life, which afterward followes. But this is by

accident, because of the novelty of the thing; But in very deed they may afterward rejoyce as much, or more.

28. So also the faithfull in the first conversion may finde often greater motions of their affections, then afterward; because of the novelty of the thing, though there be afterward an increase in the true zeale of God. Some such thing is affirmed even of the Angells, *Lu.* 15.7.

29. In old age, or in some such like decay of strength, although there may be the same zeale, or more then was before, yet it is not put forth in some, in the same manner, that it was in, in their younger dayes.

30. Variety of education may bring a great diversity in the manner of exercising ones zeale, when yet there may be an equall zeale in respect of the essence of it.

How zeale and laughter doe agree.

The sixth Question is whether one and the same thing may be lawfully a matter of zeale and laughter?

31. *Ans.* That this may be, appeareth in the example of *Eliah*, 1 *Kings* 18.27. with 19.10, 14. But yet not in the same respect. For zeale hath for its object something either honest, or filthy, but laughter is caused by the apprehension of an unexpected thing that lightly pleaseth, without the consideration of honesty or filthinesse.

CHAP. 7.

Of peace and tranquillity of Conscience.

BEcause the concomitant object of obedience is a quiet Conscience. Concerning peace of Conscience.

How peace of Conscience followeth upō obedience.

The first Question is how peace of Conscience doth depend upon our obedience?

1. *Ans:* It depends not upon our obedience as upon the principall cause, but rather upon that justification which we have by Christ Jesus, *Romans* 5.1. *Heb.* 10.22. 1 *pet.* 3.21. 1 *Cor.* 4.4.

2. They which goe about to rest in themselves, or in their own works, can never finde any solid tranquillity in their Con-

Conſciences, both becauſe of the diverſe falls, and becauſe of the manifold imperfections, which adhere to the endeavours of the beſt men, while they live in this World. And hence it is that thoſe that are popiſh muſt needs be vexed with perpetuall doubts, both in life, and death, becauſe of the opinion which they have of the Righteouſneſſe, and Merits of their works, which are yet by their owne confeſſion uncertaine.

3. Secondly, it depends upon our obedience, as upon that whereby the contrary is removed, or as upon that which removes the impediment, 1 *Sam.* 25. 31. 1 *Joh.* 3. 18. 21. 2 As upon the procreant cauſe, or ſecondary reaſon thereof, 2 *Cor.* 1. 12.

4 Now this is ſo to be underſtood, as that the tranquillity of Conſcience in regard of thoſe actions which are agreeable to the Law of God, is to be conceived to depend upon obedience in regard of the thing it ſelfe: But that tranquillity which reſpects our ſtate before God, is to be aſcribed no otherwiſe to our obedience, as to the cauſe, but only in reſpect of the certainty of our perceiving of it, and that our obedience reſpecteth the thing it ſelfe, as the ſigne and effect thereof: hence that phraſe ſo oft uſed by *Iohn*, *By this we know*, and ſuch like, *Joh* 2. 3. 5. 29. & 3. 10. 14. 19. & 4. 13.

5. Peace of Conſcience alſo depends upon obedience, as upon the conſervant cauſe. For righteouſneſſe (not imputed, nor inherent) but of the life and converſation, is the breſtplate of a believer, whereby he is guarded, and defended and is perfectly ſafe, and quiet. *Eph.* 6. 14. 1 *Joh.* 3. 7. 1 *Cor.* 4. 3. Hence it is that that righteouſneſſe which conſiſts in obedience, is called the righteouſneſſe of a good Conſcience, *Acts* 24. 10.

6. Now obedience doth, preſerve and maintaine peace of Conſcience, not only as a ſigne of our reconciliation with God, but alſo as a continuation and an exerciſe of that life which is acceptable, and pleaſing unto God, *Col.* 1. 10. *Theſſ.* 4. 1. *Heb.* 12. 28. Not that there is any ſuch perfection in our obedience, as can ſatiſfy the Law of God, but becauſe that after our perſons by faith in Chriſt, become acceptable to God,

God, then by vertue of the same faith, for Christs sake, our obedience though weake, and polluted, is accepted before God, 1 *Pet.* 2. 5.

What kinde of obedience is requisite to make the conscience peaceable.

The second Question is, what is that obedience, by the presence whereof the Conscience may enjoy peace?

7. *Ans.* First, an absolute perfection is not required to this tranquillity, for then it were a vaine thing to seeke for it in this life. *Jam.* 3. 2. 1 *Ioh.* 1. 10.

8. Yet such a porportion is necessary, as by Gods own testimony in his holy word is acceptable to him, *Heb.* 11. 2.

9. Thirdly, this perfection consisteth properly in this, that all our studies, and endeavours be good: and the imperfection be only in the manner of performing, *Ro.* 8. 4.

10. Fourthly, all those imperfections which adhere to our obedience, are with all humiliation of soule to be acknowledged, and pardon for them is to be begged in Faith, *Pet.* 5.

The third Question is, what kind of tranquility it is which doth arise from such obedience?

11. *Ans.* First, Such as the obedience it selfe is, that is, various, and imperfect. 2 *Cor.* 1. 24.

12. Secondly, it doth not therefore exclude motion from evill, unto good, but only that perturbation which ariseth from the apprehension of Gods Anger.

13. Thirdly, Yet notwithstanding it doth as with a guard keepe the soules of the faithfull, *Phil.* 4. 7. And govern them. *Col.* 3. 15.

Difference twixt the peace of the godly, & the wicked.

The fourth Question, how may the peace of a good conscience be distinguished from that peace, which is in wicked men?

14. *Ans.* First, the peace of the wicked is not founded upon the Word of God, but upon vaine words, and imaginations, *Ier.* 23. 17, 18. 1 *Thess.* 5. 3.

15. Secondly, the peace of the wicked is not wont to be constant, but is interrupted with many gripes, and pangs, that come between; and is wont to vanish, when the judgements of God begin to light upon them.

16. Thirdly, the peace of the wicked continues, whether

ther duties of piety, and righteouſneſſe be done or omitted, ſo that only thoſe crimes be abſtained from, which their natures, abhor.

CHAP. 8.

Of Vertue.

QUeſtion. 1. Whether it be not enouh for a man to doe that which is good, unleſſe we labour alſo for an habit of vertue, whereby our hearts may be inclined to that which is good? The neceſſity of vertue.

Anſ. We ought to give all diligence to adde to our Faith, Vertue, 2 *Pet.* 1.5.

1. Becauſe the Word of God, whereby we are in ſpeciall manner called upon for the performance of our duty, ought to be ingrafted within us, *Iam.* 1.25.

2. We ought to deliver up our ſelves unto the ſame Doctrine, as to a pattern, or mould, the likeneſſe of which is to be expreſſed in our hearts, *Rom.* 6.17. Now this inward image and likeneſſe, is vertue.

3. As we ought to put off the old man together with his members, which properly are internall vices, *Col.* 3.5. So we ought to put on the new man with his members, which properly are vertues.

4. We ought to be framed and faſhoned after the Image of Chriſt, *Col.* 3.10. In whom did dwell all the fullneſſe of vertues. *Eſay* 11.2. *Col.* 1.19. And that for this end, that of his fulneſſe we may receive grace for grace, *Joh.* 1.16.

5. If the habit of vertue be abſent, although we ſhould doe ſome good works, yet we are not rooted and grounded in good, but are raſhly carried away with evill, and that goodneſſe ſoone vaniſheth. *Mat.* 13.21. *Col.* 1.23.

6. That good which we doe without vertue, we doe it not with an honeſt and good heart, which yet is required to make it pleaſing unto God. *Lu.* 8.15.

7. Such kind of works, are not the obedience that is acceptable to God. *Mat.* 7.18. & 15.8.

Meanes to obtaine vertue.

Question, 2. What ought a believer to doe, that he may grow and increase in any vertue?

8. *Ans.* First, he ought seriously and in a speciall manner to acknowledge his failings, and weakenesse, 2 *Cor.* 3. 5. 1 *Cor.* 3. 18.

9. Secondly, he ought in Christ to apprehend that grace especially, which he wanteth, that in time he may be strong, and compleat, *Phil.* 4. 13. *Col.* 2. 10.

10. Thirdly, he ought diligently to take heed of all such things, as are contrary to that vertue, which he labours for, *Pro.* 4. 14, 15. *Eph.* 4. 29. 31.

11. Fourthly, he ought to employ himselfe in those things, wherby that vertue may be promoted, 2 *Pet.* 1. 12. 15.

12. Fifthly, he ought to seek the same vertue at Gods Hand, by daily and earnest prayer, *Iam.* 1. 5. *Act.* 4. 29.

13. Sixthly, he ought frequently and diligently to exercise himselfe in those things, which are proper to his vertue, 1 *Tim.* 4. 7.

Signes of vertue.

Question, 3. What be the signes whereby a man may know that he hath gotten, any vertue?

14. *Ans.* First, a propension and readinesse in a manner naturall to the exercise of that vertue, 2 *Pet.* 14. 1 *Thes.* 4. 9.

15. Secondly, firmenesse and constancy in that exercise, *Eph.* 4. 14, 15.

16. Thirdly, a joy and delight arising from that exercise. *Pro.* 21. 15. 2 *Cor.* 8. 2. & 9. 7. 13.

17. Fourthly, an abomination of the contrary vice, 119. 163.

18. Fifthly, an alienation from those which are given to that vice, *Pro.* 29. 27.

19. Sixthly, universality, whereby it comes to passe, that, a man doth not only in part, and in some respect follow that which is good, and oppose that which is evill (admitting a limitation, and measure according to carnall wisdom) but simply, and absolutly. 1 *Cor.* 13. 7. *Col.* 1. 10.

CHAP. 9.

CHAP. 9.

Of Prudence.

AMong those conditions which are necessarily required to vertue, after that generall justice, which notes out its essentiall rectitude, followes in the next place, Prudence, or spirituall wisdom. Concerning it therefore.

Question, 1. In what thing doth true prudence consist? The nature of Prudence.

1. *Ans.* First, spirituall wisdom doth generally consist in such a discerning, circumspect looking to, considering, and ordering those things which belong to Gods Glory, and our duty, and salvation, that as much as may be, they may be brought unto perfection. *Pro.* 14.8.15.& 15.24.& 22.3. But in a more speciall manner it belongs to wisdom, 1. To propound a right end evermore unto our selves, and to be endeavoring after it: *Ieremy* 4.22. 2 *Tim.* 3.15.32.29. For, that mans wisdom is in vaine, who is not wise for himselfe, and for his own good.

2. Secondly, to make choice of such meanes as do tend certainly to that scope, *Pro.* 2.9.

3. To walke accurately, and precisely in the use of those means, *Eph.* 5.15.

4. To take hold of, and to redeem every opportunity, for the advanceing, and helping forward of this study, *Col.* 4.5.

5. Carefully to take heed of, and avoid all such things, as do hinder this study, *Iob.* 28.28.

6. To forsake all things else, for the attaining of this chiefe good, *Mat.* 13.44.45.

7. Not to trust to a vaine hope, but to lay a solid foundation in all things, *Mat.* 7.24.

Question, 2. By what meanes may this wisdome be gotten? Meanes to get wisdom.

8. *Ans.* First, it comes from none other then God alone, by the Holy Ghost, *Iob.* 28.12,13,14.20.21.23. *Esay* 11.2. 3. *Eph.* 1.8.17 *Jam.* 3.15.

9. Secondly, that we may obtaine it from God, we must seriously acknowledge and confesse our owne foolishnesse. 1 *Cor.*3.18.

10. Thirdly, we ought to seek it in the Word of God. *Psal.* 19.7.& 119.98.99 104. *Ier.*8.9.

11. Fourthly, we must seek it of God in a due manner. *Iam.* 1.5.2 *Cor.*1.10.11.

12. Fifthly, we ought to direct all our observation and experience to the getting of wisdom, *Ps.*90.12.

Motives to seeke for Prudence.

Question. 3. By what arguments, we may be stir'd up, to labour after this spirituall wisdom?

13. *Ans.* First, because therein lies the perfection of man above other Creatures, *Ps.*32.8.9.

14. Secondly, because it is a maine part of Gods Image, *Col.*3.10.

15. Thirdly, because it delivers from all evill, *Proverbs* 2.11.12.

16. Fourthly, because it conduceth to all good, *Proverbs* 3. 13.14.19.

Now because in Scripture there is mention made of an humane wisdom, or prudence, opposed to this spirituall wisdom: therefore the Question is

Humane wisdom.

Question, 1. Whether all humane wisdome is to be condemned?

17. *Ans.* Humane wisdom is considered, 2. wayes; either as it is simply an humane perfection, or (as they call it) an intellectuall vertue, whereby the businesses that a man hath to doe, though they be many and great, are easily conceived, judged, and directed; or as it is a corruption and abuse of that faculty, and hath some sinne adhering to it, or mingled with it. In the former sense it is a thing good in regard of nature: and so to be commended and labour'd for: although in respect of any morall goodnesse, it is a thing of an indifferent nature, neither good nor evill, as all other naturall perfections also are. Civill wisdom therefore considered in it selfe, is not opposed to spirituall wisdom, but only as a disparate. But in the latter sence, it is a thing evill in regard of the morality of it, and to be condemned, and avoyded.

For

For it is oppoſed to ſpirituall wiſdom as a thing adverſe: For which cauſe alſo it is called *fleſhly wiſdome, earthly, ſenſuall, diveliſh*, Jam. 3. 15.

Queſtion, 2. When is humane wiſdom carnall, and in that reſpect to be condemned? Carnall wiſdom.

18. *Anſ.* Firſt, when it oppoſeth it ſelfe directly to the wiſdom of God, in deviſing any evill, *Exod.* 1. 10. *Pro.* 21. 30. *Pro.* 6. 13. That is, when it becomes an inſtrument of any impiety, or injuſtice. For wiſdom when it is joyned with ungodlineſſe, is nothing but wickedneſſe armed. And to be wiſe to do evill, is not to be wiſe, but to be unwiſe.

19. Secondly, when it contemneth the wiſdom of God, and accounteth it fooliſhnes, 1 *Cor.* 1. 23.

20. Thirdly, when it will by no meanes be ſubject to the wiſdom of God. *Ro.* 8. 7.

21. Fourthly, when in ſome ſort it yieldeth to the wiſdom of God, in regard of the thing it ſelfe, which it ſeeketh; but in regard of the meanes and manner of ſeeking, truſts to it ſelfe; 2 *Reg.* 5. 11. 1 *Cor.* 2. 14.

22. Fifthly, when it makes a man more uncapable of thoſe things which are of the ſpirit of God, 1 *Cor.* 2. 14.

23. Sixthly, when it is made a matter of boaſting, *Ier.* 9. 23. *Ez.* 28. 17.

24. Seventhly, when truſt and confidence is placed in it, *Pro.* 3. 6. & 26. 12.

25. Eighthly, when it is ſeparated from innocency, and ſincerity, *Rom.* 16. 19. *Mat.* 10. 16. 2 *Cor.* 1. 12.

Queſtion, 3. By what means may a man be brought to contemne this carnall wiſdom?

26. *Anſ.* 1. Becauſe it ſets men further off from the Kingdom of God, then ſimple fooliſhneſſe. 1 *Cor.* 1. 26, 27. *Mat.* 11. 26. 2 Becauſe God doth uſe to infatuate, and bring to nought ſuch wiſdom. 1 *Cor.* 1. 19. 20. 3 Becauſe it is ſerpentine, and diabolicall, *Gen.* 3. 1. *Iam.* 3. 15. 4 Becauſe it deſtroyeth thoſe in whom it is. *Pro.* 11. 3. 5. It overthroweth all humane ſociety, and takes away the comfort of life, 2 *Sam.* 16. 22. 23.

CHAP. 10.

Of Watchfulneſſe.

BEcauſe the exerciſed force, and (as I may ſay) activity of patience is uſually in Scripture ſet forth by the name of watchfulneſſe. Concerning it therefore.

Queſtion, wherein doth it properly conſiſt?

1. *Anſ.* Watchfulneſſe is nothing elſe but an heedfull attention, whereby a thing is gone about with diligence, *Luke* 2.8. *Heb.* 13.16. But this ſpirituall act of vigilancy, which is required of all men, is in Scripture referred to three objects. 1. To the watches themſelves, that they keepe a watch over themſelves, *Pro.* 4.23. & 2 To their duty, that they watch unto that, *Eph.* 6.18. 3 To the future, for which they by this duty prepare themſelves, *Mat.* 24. 43.44.45. The firſt may be called the object *over which*, the ſecond the object *for which*, The third the object *to which*. But although for teaching ſake we doe diſtinguiſh theſe three, in practice they ought always to be conjoyned, ſo that we alwayes obſerve our ſelves, watch to thoſe duties which ly upon us, and prepare our ſelves for the future. *Eccles.* 5. 1.2,3,4,5.

2. Watchfulneſſe over our ſelves in generall is nothing elſe, but a vigilant obſervation of the Will of God, *Pſalm.* 119.4, 5,6.

3. Particularly, there is required in it, as in the watching of a City that is beſieged, or any other way in danger, that we obſerve, and inquire, 1. Into all commers in, whence they come, and whither they tend; and to all thoſe things which come in by our ſenſes, as by the City Gates, that if they be hurtfull, they may be excluded, *Pſal*, 119. 37. *Iob.* 31. 1. 2 Into all that goe out, as into all our thoughts, words, and actions, which proceed from us. *Pro.* 4.23,24. *Pſ.* 39.2. *Eccles* 5.1. *Iam.* 3.2.

4. Vigilancy as it reſpecteth our duty, is nothing but a carefulneſſe about theſe things, which God hath commanded,

commanded, how we may please him in them, 1 *Cor.*7.32.

5. Vigilancy is particularly required, 1. Before the duty is performed, that the matter be duely weighed, *Pro.*14. 15. That all impediments, (whether they be things in themselves lawfull, or unlawfull) may be removed, 1 *Pet.*2. 11. 2 *Tim.* 2.4. That we may be fit and prepared for the doing of our duty. *Lu.*21.34.36. And that we may lay hold on the occasions of doing it, that are offered, *Gal.*6. 10. And the contrary be avoided. *Pro.*4.15.& 5. 8. 2 In the very duty, that it be done in an exact, and accurate manner. *Luke* 8.18. 3 After the duty, that it be not marred by any following corruption. 2. *Iob.*8. Because it is easily wont, either to be corrupted by pride, 1 *Cor.*4.7. Or by inconstancy, and levity to be overthrown, *Ier.*34.11.

6. Watchfulnesse as it respects the future, which we are to have before our eyes, is a due preparation, such as that, which we expect, doth require, whether it be good, that it may be received, or evill, that it may be avoyded. *Mat.*24, 42. 44. Particulary here is required, 1. That this preparation be made in time, *Mat.*25.3. with 11.2. That it be used constantly, and without ceasing, *Lu.*21.36.

Question 2. What is principally required for the observing of this watch?

7. *Ans.* First, sobriety in the use of worldly things, 1 *Thess.* 5.6. 1 *Pet.*4.7.& 5.8. For the heart is overcharged, not only with surfetting and drunkenesse, but also with the cares of this life, *Lu.*21.34. 36.

8. Secondly, a frequent consideration of Gods owne presence, and beholding of our wayes, *Pro.*1.20.21. *Psal.* 119.168.

9. Thirdly, a frequent examination of our wayes, with a just censure, and judgement passed upon them, *Ps.*4.4. *Ps.*119.59. 1 *Cor.*11.31.

10. Fourthly, the fellowship, and society of them, which wil be to us in this care, *Phil.*2. 4. *Heb.*10. 24.5. frequent prayer. *Mat.*26.41.

Question, 3. By what arguments may we be stirred up to this watchfulnes?

11. *Ans.*

Motives to watchfulnesse

11. *Ans.* There is one essentiall reason, which is taken from that danger in which both we our selves are, and the Name of God by reason of us, 1 *Tim.* 6. 1.

12. Now we are subject to that danger. 1. Through the infirmity of our flesh, *Mat.* 26. 41. 2 Through the deceits of the divell, and the world. 1 *Pet.* 5. 8. 3 Through the uncertainty of the time of Christs comming to judgement, either generall, or particular. *Mat.* 24. 42. & 25. 13. *Mar.* 13. 33. 35. *Lu.* 21. 35. 36.

CHAP. 11.

Of Fortitude.

BEcause next after prudence, fortitude is requisite to the perfection of vertue: concerning it therefore.

Question, 1. Wherein doth Christian fortitude consist?

1. *Ans.* It is not to be confounded with animosity, or stoutnesse, which is to be found not only in men voyd of all vertue, but also in the bruit Creatures, the Lion, the Horse, the Bull, the Dog. *Pro.* 31. 29. 30. 31.

2. Secondly, yet courage or greatnesse of mind, hath the nature of a *Genus*, or Generall, in respect of true fortitude: which therefore consists not so much in the moderation of boldnesse, or hope, as in the moderation of feare, and desperation, *Iob.* 6. 11. 19.

3. Thirdly, it doth not only consist in adventuring upon dangers, or undertaking hard things, but also in suffering, and bearing evills, and adversity, *Hebrewes* 11. 34, 35. 36. 2 *Tim.* 2. 1. 3.

4. Fourthly, but true fortitude adventures upon dangers, and suffers adversity, for vertues sake, and for the performing of his duty, 1 *Pet.* 3. 14. & 4. 14, 15.

5. Fifthly, fortitude therefore is that courage, whereby we are ready to performe our duty, even because it is our duty, what difficulties soever happen. 1 *Cor.* 15. 58. & 16. 13.

6. Sixthly, he cannot be said to be truely couragious, which offers himself to dangers, not once considering what they are, or why to be attempted, or intangled in them by chance, or compell'd by necessity, and not led thereto by vertue. It was not from fortitude, and courage, that the Demoniack, *Mark.* 9. Often leap't into the water, often into the fire, but through the violence of the evill spirit; so it is not from the vertue of fortitude, that many are strong to powre downe drinke, *Esa.* 5. 22. Yea, many attempts, by which men are judged valiant and couragious, by foolish Acts, are nothing but made furies.

7. Seventhly, neither hath he this vertue, who is scarred, or doth desist from doing his duty, through any feare, or danger, *Pro.* 24. 10.

8. Eightly, yet it is here to be remembred, that the courage of the faithfull in this life, is joyned with infirmity, and so some momentany shaking, wherewith the godly sometimes are made to stagger, may consist with the fortitude of vertue. *Ier.* 20. 9. 2 *Cor.* 4. 8.

9. Ninthly, and although in regard of purpose of mind, and preparation of heart, the faithfull doe arme and fortify themselves against all such things, as may hinder them in their dutie. 2 *Cor.* 6. 4. Yet notwithstanding they are not alwayes equally prepared to the suffering and undergoing of all kinds of molestations, as Satan observed, *Iob.* 1. & 2. And the event in *Iob* in some sort proved. For that which experience teacheth in corporall fortitude in a due proportion, holds also in spirituall; *Some are strong to suffer labours; others to exercise warfare; others to carry burthens; others to repell things that are hurtfull; and many which are strong in one or other of those things, are found infirme, and weake in the rest.*

Qu. 2. *By what meanes may this Christian fortitude be stirred up in a man?* Meanes to stir up fortitude.

10. *Ans.* First, if he acknowledge his owne weakenesse, *Rom.* 5. 6. 2 *Cor.* 3. 5.

11. Secondly, if he consider that he is chosen and called of God to perform that duty, which he goes about. 1 *Chron.* 28.

12. Thirdly, if he perswade himselfe that God will be present with him in that which he hath commanded him, *Deut.* 20.3.4. *Psal.*27.12.2 *Reg.*6.16.

13. Fourthly, if he expect and looke for all sufficiency of strength from God. *Eph.*6.10. *Phil.*4.14. *Psal.*73.26.

14. Fifthly, if he call to mind, how the victory hath beene long since gotten for him by Christ; and that nothing is required of him, save onely, that he adhering unto Christ, become a conqueroor with him, and in him. *Iohn* 16. 33. *Rom.*37.

15. Sixthly, if he stick close to that promise, which testifies, that all things shall work together for good to them that love God, *Rom.*8.28.

16. Seventhly, if he have the recompence of reward, which is laid up for him, alwayes before his eyes. 1 *Cor.*15.58.

CHAP. 12.

Of Boldnesse which is contained under fortitude

BEcause under fortitude is contained boldnesse, or confidence, perseverance, and patience; of these therefore briefly.

Qu. 1. *What is this boldnesse of fortitude?*

1. *Ans.* First, by it we understand not here properly that confidence of Faith, whereby we rest upon God by Christ, unto salvation; Nor simply that confidence of hope, whereby we expect the things, which God hath promised: but that confidence, whereby we being full of Faith, and hope, doe cheerefully and boldly set upon the duty laid upon us by God. *Ier.*1.7.8.19. *Act.*4.13.29.& 9.29. *Ephes.*6.19.20. *Phil.* 1.14.20.

Qu. 2. *What are those adverse evills which are properly overcome by this confidence?*

2. *Ans.* Two especially, 1. The difficulties which hinder us in the performing of our duties *Pro.*22.13.& 26.13. *Eccles.* 11.4. *Cor.* 16.9. (2) The uncertainty of the successe or event,

event, which will follow upon the performance of the duty, *Daniel.*3 17.18.

Qu. 3. *By what meanes is the mind confirmed against those vexations?*

3. *Ans.* First, by the fervour, and heat of the spirit, or zeal *Act.*18.25 26. *Act.*48. with 13. *Amos* 5.24.

4. Secondly, by a true trust placed in God, *Pro.*16.3. *Ps.*37.5. & 55.22 1 *Pet.*4.19. & 5.7. *Esa.* 58.11.

5. Thirdly, by faithfull prayers, commending our selves to God. *Phil.*4.6. *Esth.*4.16.

6. Fourthly, by a right judgement concerning the terrours, whereby we are astonished. For sometimes the things which terrify us, are utterly to be contemned, as the speeches of vain men, &c. Sometimes they are meere figments, which if we passe an exact judgement of them, vanish presently, and they are such alwayes, that if they be compared with the dignity, fruit, and necessity of our duty, they are of no force at all.

CHAP. 13.

Of Constancy.

QUestion, 4. *Wherein doth perseverance, or constancy of vertue consist?*

1. *Ans.* First, In a perpetuall continuation of the same purpose, and disposition of well-doing. *Gal.*4.18. *Psal.*106.3. *Rom.*2.7.

2. Secondly, in a frequent iteration of the same kind of actions, with fervour, and zeale. 1 *Thess.*5.17.

3. Thirdly, in a care to proceede and goe on in a way of vertue. *Phil.*3.13,14.

Qu. 5. *Which are the evills which are opposed to this Constancy?*

4. *Ans.* First, declining out of the right way. *Iob.* 23.11.12.

5. Secondly, wearisomnesse, and fainting. *Gal.*6.9.

6. Thirdly, a desultory lightnesse whereby men are changed every houre, and become unlike themselves. It is called childishnesse, *Eph.* 4.14. And madnesse, and bewitching, *Gal.* 3.1.

Qu. 6. *How are men stirred up to constancy?*

7. *Ans.* Because the reward is not promised, save only to them that persevere, *Apoc.* 2.10.26. And therefore it is vaine for a man to begin, unlesse he hold on, and goe through with it. *Gal.* 3.4.

CHAP. 14.

Of Patience.

QUestion, 7. *What is the nature of patience?*

1 *Ans.* Christian patience hath reference to a threefold object. 1. To God, according to whose pleasure all adverse things, are ordered. *Iob.* 1.20. & 2.9.10. In which respect, murmuring against God is opposed to patience, 1 *Cor.* 10.10. 2 To men, or those means which doe directly afflict us. 2 *Thess.* 1.4. with 6. 1 *Pet.* 2.20. & 3.9. In which respect desire of revenge is opposed to patience. *Rom.* 12.17.19. 3 To that office, or duty, which by the molestations of ad adversity, we are tempted to forsake. *Heb.* 10.36. *Lu.* 12.19.

In which respect, faintnesse of mind is opposed to patience, *Heb.* 12.5. And drawing back, and departing out of the right way, which followes there, *Heb.* 10.36. with 38.39. & 12.7. with 13.

2. In the first consideration, patience pertaines to Religion towards God; In the second to charity toward our Neighbour. In the third, it is a part of fortitude, and a generall affection of vertue. Yet to the third consideration, may the other two be referred, so far as our duty, either towards God, or man, is considered in them: Although besides this generall nature, they have speciall difference, by which they may be profitably distinguished from this, and betweene themselves.

Qu. 8. *How is this patience, and sufferance, to be distinguished*

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shed from that, fortitude, which consists in confidence, and Constancy?

3. *Ans.* Those three are alwayes joyned together in true fortitude; but confidence or boldnesse doth properly respect the setting upon a duty, constancy the continuation of it, patience, the defence of it.

Qu. *What be the signes of this patience?*

4. *Ans.* First, if we neither utterly contemne the difficulties, that we meete with, nor faint under them, *Heb.* 12.5. But doe overcome all oppositions duely weighed in a right judgement.

5. Secondly, if we be prepared in mind for righteousnesse sake, not onely to suffer those troubles, which are lesse, but even those which are most fearfull. *Acts* 21.13.

6. Thirdly, if we do not only, not quite forsake our duty, because of difficulties, wee meet with, but not so much as remit, or lessen any thing of our zeale, *Hebrews*, 10. 35. & 12.13.

7. Fourthly, if we undergoe these troubles not as by constraint and unwillingly, but with spirituall joy and exultation, *Mat.* 5.12. *Col.* 1.11. *Heb.* 10.34.

Qu. 10. *By what motives may we be confirmed in this patience?* Motives to patience.

8. *Ans.* First, because without this patience no good thing can be perfectly accomplished, *Iam.* 1. 4.

9. Secondly, because without patience we want the possession of our own soules, *Luke* 21. 19. Neither can we attaine to have our hearts established in any thing that is good, *Jam.* 5. 5.10. *Pro.* 24.10.

10. Thirdly, because by these troubles we are brought into triall by God who takes a proofe of us by the Devills temtations, *Heb.* 10.32. Wherein unlesse by patience we get the better we must needs to the dishonor of God, and our own hurt be overcome by the Devill, *Rom.* 12.21.

11. Fourthly, because in this triall God himselfe will give both a supply of strength and a happy issue, 1 *Cor.* 10.13.

CHAP. 15.

Of Temperance.

BEcause to the constitution of vertue there is required (besides the uprightnesse of justice the direction of prudence and the firmenesse of fortitude) the custody also or the guard of Temperance, therefore some thing must be said of Temperance.

Qu. 1. *Wherein lieth the nature of Temperance.*

1. *Ans.* First, As fortitude doth arme vertue against those things, whereby men are wont to be deterred and made afraid of doing their duty: so Temperance doth defend it against those things which are wont to allure, and entice men away from the same.

2. Secondly, although in that victory which Temperance obtaines over flattering Temptations (in the resistance of which there is oft times much molestation) and in that constancy also which is properly a fruit of Temperance, there be to be found a magnanimity and heighth of mind neere of kinne to fortitude: yet there is a difference betwixt it and fortitude because of the difference of the objects.

3. Thirdly, because every object that doth allure and intice, hath some shew of good; and the appearāce of an honest good, as such, doth not allure to sinne, but to honesty: therefore the object of Temperance are things that have a shew of profit and delight; or profits and pleasures.

4. Fourthly, also love, desire, and delight are conversant about such kind of good things; therefore temperance properly is occupied about the moderating of these affections, about such objects.

5. Fifthly, Temperance doth not utterly take away these affections, as being naturall, but doth govern them, that is, takes away their inordinatnesse, in regard of their degre, extent, and manner.

6. Sixthly, this inordinatnesse, because in beleevers, it is taken

taken away onely in part, therefore these affections are in some sort, but not perfectly mortified. Hence it is, that Temperance is said to restraine, and keepe under the remainders of them, and to abstain from them.

Qu. 2. *What are the signes of Temperance?*

Signes of Temperance.

7. *Ans.* First, if a man be not led with carnall and worldly affections, but keepe them tamed under the yoke of reason and Religion, and do, as it were, deny them. *Tit.* 2. 12.

8. Secondly, if he abstaine especially from those lusts, to which (either by reason of the condition of his life, or by evill custome, or by the example of those amongst whom he lives) he is most inclined. 2 *Timothy* 2. 22. 1 *Peter* 4. 2, 3, 4.

9. Thirdly, if he abstaine, not only from the outward works, whereby such lusts are wont to be fulfilled, but also study to roote out and mortify the very inward inordinate affections, *Col.* 3. 5. 8. *Rom.* 8. 13.

10. Fourthly, if he be neither lifted up inordinately in the fruition of the commodities, and pleasures of this World, nor troubled in the want of them, but when he hath them, be as if he had them not, 1 *Cor.* 7. 29. 30. 31. And when he hath them not, be as if he had them. 2 *Cor.* 6. 10.

Qu. 3. *What is to be done by us, that we may attaine Christian Temperance.*

Meanes to attaine Temperance.

11. *Ans.* First, we ought to endeavour by all meanes to diminish and resist the love, desire, and delight of the World and of worldly things, 1 *Ioh.* 2. 15. 16.

12. Secondly, to this purpose it will be profitable to turne away our thoughts, and senses from things perversly beloved: lest the appearance of good which seemes to be in them prove to be an incentive, and nourisher of perverse love, *Iob.* 31. 1. For it is remarkable that the two first perverse loves wch we read of in the Scripture, are said to come by the sight, *Gen.* 3. The Woman saw that the Tree was good and pleasant to the Eyes, and *Gen.* 6. & 2. The Sonnes of God saw the daughters of men that they were faire.

13. Thirdly, it is profitable also seriously to ponder of the fading vanity of all worldly things, 1 *Ioh.* 2. 17. *Eccl.* 1.

14. Fourth-

14. Fourthly, to the end that we be not taken and carried away with the shew of pleasures, it is good to behold them not as they come flatteringly, but as they goe away, that is full of shame and sorrow, *Ro. 6. 21.*

15. Fifthly, we must be watchfull that the motions of concupiscence get not strength by long delay, but we must doe our endeavour that they be presently and in the beginning repressed, *Ro. 7.*

16. Sixthly, we must often and seriously revolve in our minds how all those that ever were wise and godly here, not without just cause despised these pleasures, and judged them fit to be despised and eschewed by others.

17. Seventhy, the minde is to be occupied in other things; and our love, desire, and delight, are to be turned to those things which are Spirituall, and Divine, that so evill love may be driven out of the mind by good love, as one naile is driven out by an other.

CHAP. 16.

Of Drunkennesse.

1. AMong the sinnes which are opposite to Temperance, those are most remarkeable which are conversant about the delightes of touching, as Gluttony, Drunkenesse, and such like, because such kinde of abuses have most manifestly in themselves, and of themselves a morall badnesse as appeares by the Law of nature, of God, and of man, all which do condemne them.

2. In all those kinds of excesse, the inordinateneesse is commonly found to be either in regard of the substance when more pretious things are desired, then doe agree to a mans state; For in regard of the quantity when more is consumed then reason requires, or in regard of the quality when too much curiosity is used for the satisfying of ones lust, or in regard of the manner when a just decorum is omitted, or lastly in regard of the time when men give themselves unto such

such things oftner then they should or when they ought not.

3. Now of drunkennesse there is something in speciall to be considered before other sinnes of the like nature, because of that singular opposition which is betwixt it and the offices and works of vertue.

Qu. 1. *What is drunkennesse?*

4. *Ans.* First, drunkennesse is oftentimes taken for the privation of reason which followes upon immoderate Drinking. And so it is not properly a sinne by it selfe, but rather an effect and punishment of sin.

5. Secondly, as it doth note either a desire of immoderate drinking, or the voluntary drinking it selfe so far immoderate, that a man by it is violently deprived of the use of reason, so it is a greivous sin. *Pro.* 23.30.39. *Esa.* 5.11. *Hos.* 4.11. *Luke* 21. 34. 1 *Cor.* 6.10. *Ephes.* 5.18.

6. The deformity and filthinesse of this sin doth appeare from these grounds, 1. Because the Drunkard doth for a contemptible pleasure sell that which is the excellentest thing in the nature of man whilst he deprives himselfe of the use of reason, 2. Because by this meanes he makes himselfe unfit not onely for the duties of piety. *Luke* 21, 34. But also for all honest actions, *Hos.* 4.11. 3 Because he exposeth himselfe to the danger of almost all kinds of sinnes, whilest he deprives himselfe of the power to avoid those things which otherwise he knowes to be grosse sins. For which reason and that which went before it is apparent that Drunkennesse is not so much a speciall sin, against any one Commandement of God, as a generall breach of the whole Law, 4 Because he doth so deforme the Image of God in himselfe, that he doth in a sort cast himselfe below the Beaste. 5 Because he doth bring hereby many mischiefes to his body, name, and outward condition, 6. Because he which is accustomed to this sin proveth in a sort incurable. For a Drunkard is seldome or never reclaimed either from Drunkennesse, or any other sin because his heart is taken away. *Hos.* 4.11.

7. Drunkennesse is voluntary not only when it follow's from a direct intention, but also when it commeth of a notable negligence in preventing it.

The outrages which a man committeth in Drunkennesse are so far to be imputed to him for faults, as the Drunkennesse was voluntary; Now then especially, they are both voluntary, and accompted faulty, when (all circumstances being considered) a man might, and so ought to have foreseene, that he would commit such things in his Drunkennesse, either because he had tryed it by experience before, or because in the like case of Drunkennesse, or upon the like opportunity, drunken men are wont to commit such things, or at least doe expose themselves to the danger of committing them.

9. Now, although compleat Drunkennesse doe consist in the losse of the use of reason by Drinking, whereby a man is made altogether unfit for the duties he hath to doe; Yet all perturbation of the phantasie by Drinke whereby a man is notably made lesse fit, for the ordinary exercise of piety (as prayer and reading) is a degree of the same sinne, *Lu.*28.34.

10. Those also which are strong to drinke, so that though they drinke above measure, they find no perturbation of their forces, yet if they like to sit at their cups, to stay at the Wine, and to extend and prolong their drinkings, they are not free from this sin. *Esa.* 5.11.

11. He is a partaker in this sinne, who doth wittingly and willingly give wine or drinke to another, to make him drunk. For he doth cooperate to his sin.

12. But much more are they guilty, who induce others to make themselves drunke, whether they intend it directly, or indirectly, by inviting them to drink, by calling for greater pots, by striving, by urging them without all reason, to drink as much, and take their turne, as they call it.

13. We ought to abstaine, not only from the imitation, but also from the fellowship of such kind of sinnes, according to that of the Apostle: if any that is called a brother, be a Drunkard, with such an one no not to eate, 1 *Cor.*5.11.

14. We are to abstain therefore (even from this ground, if there were no other) from those rites, whereby drunkennesse is artificially wont to be brought about: of which

sort

sort are the adjuring of others to drinke by the names of some that are great, or deare to them; the sending of cups about, that all and every one in his order may drinke them off; that abuse of lots (as it is in some places used) to impose a fained and (unwritten) Law and necessity of drinking upon the guests, and such like mysteries of *Bacchus*, and introductions to the excesse of drinking.

CHAP. 17.

Of Good Works.

BEcause from vertue proceed good Workes; concerning them therefore.

Qu. 1. *What is here to be understood by a Worke?*

1. *Ans.* A worke in this place ought not to be distinguished from an action, as it is distinguished by them, who doe account those only for good works, which produce something, that is good and profitable unto men; such as are almes, the building and endowing of *Temples, Colledges, Hospitalls*, &c. For although among men, which are affected with their owne commodities, such workes are in a singular manner above others extolled. Yet such works may be so done, that that action from whence they come, may be in many respects evill; although the things done may be usefull and good unto other men.

2. Againe, even when in such works, not the works only, but the actions be truly good: yet they cannot be equalled to some other actions, which carry not so great a pompe 1 *Tim.* 3. 1. *Iam.* 5. 20.

3. This thing ought so much the more diligently to be observed, because it pertains much to the comfort of the poorer sort of believers, who have hardly any power to doe any thing, that may tend to the externall good of others. It serves also to abate the insolency of certaine rich Men, who thinke that they onely doe good workes, and none but they.

Q. 2. *Concerning the efficient cause of good works, it may be demanded, whether the works of men unregenerate, (whereby they doe in some sort the same thing which the regenerate doe in their good works) be good works, or no:*

4. *Anſ.* In ſuch kind of works, we are to diſtinguiſh betweene the ſubſtance (as I may ſay) of the worke, and the fault of the perſon, wherewith it is defiled: the ſubſtance of ſuch works is good, becauſe they are the things of the Law. *Rom.* 2.14. Now, every worke ſo far as it agreeth with Gods Law, is good. But for all that, there be ſome vices cleaving to them, which come, partly, from the perſon that doth them, partly, from the manner of doing, whereby ſuch works are ſo defiled, that though in their owne nature, and in reſpect of others they be good, yet in reſpect of any ſpirituall obedience yielded by them unto God, they are not good, *Eſa.* 1.13. *Eſa.* 66.3.

Qu. 3. *How then can the works of the regenerate be good, ſeeing they are many wayes defiled?*

5. *Anſ.* Although evill doth alwayes cleave both to the perſons and the actions of the godly, *Rom.* 7.21. Yet this evill in their holy duties takes not away the eſſence of a ſpirituall duty, but hinders and diminiſheth the degree and perfection thereof; becauſe all the cauſes of ſuch works are good, and only the adjuncts evill: and ſo the imperfection being covered in Chriſt, the works are for Chriſts ſake acceptable, and pleaſing unto God 1 *Pet.* 2.5.

Qu. 4. *Concerning the matter of good works, it may be demanded, whether it is not lawfull for us at our owne pleaſure to make choice of ſomething, in which to yield honour and obedience unto God?*

6. This is expreſly forbiden, *Deut.* 12.8.32. *Num.* 5.39. *Mat.* 15.9. *Mark.* 7.7.

7. Secondly, it doth imply a contradiction that we ſhould yield obedience to God in thoſe things, whereof he hath given us no Commandement: Neither without obedience can we give any honour to God, that may be pleaſing to him. All works therefore of our owne chuſing are only good before men through a fained and vaine perſuaſion, but not before God.

8. Third-

8. Thirdly, yet there is some difference to be observed in good works, in regard of the matter; for some are expresly and immediatly enjoyned to all, as the duties of the morall Law; others are not commanded to all, but to some only, and that is not expresly and immediatly, but consequently, and upon the supposition of certaine circumstances, by which it comes to passe that (*hic & nunc*) in some particular case, they partake of the nature of precepts.

9. In such things, the will of God is to be gathered and collected by a sillogisme, whose generall proposition is contained in the Scripture; the assumption dependeth upon gift, call, or such like speciall circumstances; and the conclusion is out of the proposition so derived by the assumption, that in respect of this or that man, such or such a time, it hath the same force of binding, with a generall Commandement. For example, all ought to cut off occasion of calumny and scandall, and to take that course which makes most for the furtherance of the Gospell, and the edification of the Church. This is the proposition. 1 *Cor.*10.31.32.33. Now *Paul*, considering all circumstances, did thus assume, I *Paul*, if I shall freely preach the Gospell, shall cut off occasion of calumny. 2 *Cor.*11.12. I shall further the Gospell, 1 *Cor.*9.23. And edify the Church, 1 *Cor.*9.19. Hence this conclusion followes, therefore I *Paul* ought to preach the Gospell freely, 1 *Cor.*9.15. Againe, all ought according to the gifts which they have, and their vocation, to promote the Gospell, 1 *Cor.* 7.17. I have the gift of continency, and the present necessity makes the single life more fit to further the Gospell, then marriage, 1 *Cor.*26. Therefore I ought to continue in that single estate.

10. If this explication be duely observed, it will easily without any longer dispute, overthrow the Doctrine of the Papists, who make distinction betweene Evangelicall counsells, and the Lawes of God.

Qu. 5. *Concerning the end of good works it is demanded, what force intention hath to make an action either good, or bad?*

11. *Ans.* A good intention by it selfe cannot make a good

action, because goodnesse is a perfection, and doth arise from the perfection and integrity of all the causes. Neither is there any action so wicked, but may be committed out of some good end: the incest of *Lots* Daughter was upon a good end. *Gen.* 19.32. And many doe kill Christians, thinking thereby to doe God service. *Ioh.* 16. 2.

12. Yet an evill intention doth make an action evill, because evill, is a defect, and doth arise out of any defect, *Mat.* 6. 1. *Take heed ye doe not your almes before men to be seene of them, &c.*

Qu. 6. *What kind of intention is necessarily required to make an action good?*

13. *Ans.* First, it is absolutely necessary that it be done with a respect to honesty, and in reference to the pleasing of God, and obeying his Will. *Acts* 24.16. For an action cannot be good, unlesse it be don under the notion of goodnesse; Now to doe a good thing under the notion of goodnesse, is to have a respect to honesty and goodnesse in the doing of it. For hee that doth a thing that is honest, because it is delightfull, or profitable, may be said to doe rather a thing profitable, or delightfull, then honest. 1 *Tim.* 6. 5.

14. Secondly, a secondary intention of profit, or pleasure doth in no sort take away the honesty of an action, but adorn it rather. *Rom.* 1. 12. & 15.

15. Thirdly, it is also absolutely necessary, that there be a reference of the action to the glory of God, 1 *Cor.* 10.37. This is done vertually in the intention of our doing our duty: but the more distinct and direct respect is unto God in action, the more perfect it is, *Ps.* 16.8.

16. Fourthly, it is meet also there be a secondary intention of setting our own salvation. 1 *Cor.* 9.24.

17. Fifthly, in such works as come to the notice of others, it is requisite also that we thinke of stopping the mouths of the wicked, 1 *Pet.* 3.16. And of furthering others in the way of salvation. *Mat.* 5.16.

18. Sixthly, the cause is otherwise in evill actions; for to make an action evill, it is not required, that there be any respect

respect to evill, or expresse intention of dishonouring Gods Name, or of bringing death, or giving offence unto others: because as the nature of sin consists in privation, so the want of good intention is an evill intention, and (as it is chosen by the will) interpretatively is reckoned for the intention of all those evills, which are opposed to good intentions: and hence it is that the sinner is said to love death, *Pro.*8.36.

Qu. 7. *Of the forme of a good action wherein it doth consist?*

19. It consists properly in the manner of doing, when the agent is not onely well disposed, and that thing which he doth is approved of God; but also the action is so ordered in respect of all the circumstances, as God prescribeth, what and of what nature this is, appeareth by the defect. 1 *Cor.*11. 27.28.29. *Comande.*3.

Qu.8. *Because the information and force of Conscience doth meerely pertaine to the forme of doing, concerning it may be demanded, whether the Conscience of man be a sufficient and absolute rule to worke by?*

20. *Ans.* The Conscience of a man since the fall is defiled, *Tit.*1.15. And so by it selfe cannot be a perfect, and pure rule, yea: if we simply follow it as a leader, we shall be brought oftentimes into vile wickednesse. *Iob.*16. 2. *Acts* 26. 9. *Phil.*3.6. It is therefore only a subordinate rule, so far of force, as it is directed by the Word of God. Hence an erring Conscience hath not that power to bind, that we are simply bound to follow the judgement of such a Conscience. For we ought never to content our selves, till our Conscience be certainly informed in those things which concerne our duty; although in this sence it may be said to bind, because against such a Conscience, while such, we are to doe nothing.

Qu. 9. *What is to be done when the Conscience is in doubt?*

21. *Ans.* If the Conscience doe doubt whether the action be lawfull we ought to abstaine from that action, till we be certain concerning it. *Ro.*14.23.

Qu.10.

Qu. 10. *What if the Conscience be in a perplexity, so that it thinks it a sin aswell to abstaine from the action as to doe it?*

22. *Ans.* Out of the nature of the thing it selfe, and of the Conscience considered by it selfe, such a case cannot fall out: for it cannot be that the judgement of the Conscience should at the same time assent to both parts of the contradiction.

Qu. 11. *What is to be done when the Conscience is troubled with scruples?*

23. The conscience is then said to be troubled with scruples when it doth give assent to one part of the question, being hereunto induced by sufficient arguments, but yet in some sort troubled with the objections of the other side, which it cannot easily answer. Such kind of doubts (if it may be) ought by a certaine judgement to be laid downe; but if this cannot be such an imperfection of judgement (in asmuch as it doth not hinder assent by a doubtefull wavering, but only make that assent to be more weake) is no just cause to make us forbeare that, which such an assent leads us unto. *Deut.* 13. 1. 2. 3. 1 *Kings.* 13. 21.

Qu. 12. *How ought a man to carry himselfe between contrary opinions, when he is uncertaine of the truth?*

24. *Ans.* First, it is not enough for a good conscience to adhere to the authority of men, though they be learned and godly; because the conscience is not by it selfe to be subjected to the judgement of man: Neither hath any humane testimony, sufficient strength to argue Gods approbation of a thing, or to excuse in Gods presence. *Rom.* 14 12. 1 *Cor.* 8. 10.

25. Secondly, every one ought to follow that opinion, which (after due diligence to search the truth) he judgeth to be improbable out of the nature of the thing and the Law of God compared together, whether that probability appeare to him by his owne search, or by the helpe of others. 1 *Cor.* 8. 4. with 7.

26. Thirdly, if after due inquisition made the minde be wholly in suspence, whether the action be lawfull or unlawfull

full, then that doubtfullneſſe remaining, the ſafer part is to be choſen. Now that is the ſafer part in which there is no danger of ſinning, and in this caſe he ſinneth not, who ſimply abſtaines from ſuch an action, ſo that he condemnes not another which doth it. *Rom.* 14. 5. with 4. 23. We are therefore to abſtaine from all ſuch things, about which (after due diligence uſed) the conſcience is in doubt, whether they be lawfull or no. They which doe otherwiſe, doe not only expoſe themſelves to the danger of ſinning in the very action it ſelfe, but without doubt doe ſin in the very manner of doeing.

Qu. 13. *When a man doth apprehend, that, of two ſins he muſt needs commit one, which is he to chooſe?*

27. *Anſ.* The precepts of God doe never ſo jarre of their own nature, that it is neceſſary to break one of them by ſin: For when a leſſe Commandement is neglected, that a greater may be obſerved, that leſſe Commandament doth ceaſe for the while to bind; ſo that they who upon ſuch an occaſion neglect it, are altogether blameleſſe, that is, ſin not. *Math.* 12. 5. 7.

28. For that uſuall ſaying, that of two evills we muſt chuſe the leaſt, it is meant of evills of puniſhment, not of ſin.

29. A man ought therefore alwayes to have a fixed reſolution to eſchew and avoid all ſin.

30. There is no neceſſity of feare, danger, or outward conſtraint whereby a man can be excuſed, if he doe upon that pretence commit the leaſt ſin.

31. Neither indeed is there properly any conſtraint, when any thing is done with certain counſell, and the will (which cannot be compelled) induced by feare, conſenteth to the actinn.

32. Thirdly, if any through weakneſſe be brought to thoſe ſtraits, that he thinks he muſt needs of two ſins commit one, the conſcience cannot give judgement in ſuch a caſe, becauſe that deliberation is made againſt the conſcience. Yet it cannot be doubted, but he ſins leſſe, which commits the leſſer ſin.

CHAP. 18.

Of things indifferent.

QVestion, 1. *Wherein consists the nature of a thing indifferent?*

1. *Ans.* First, *adiaphorum* (for so it is called) according to the interpretation of the word, is that which hath such a respect to two extreams, that it is inclined no more to the one, then the other, and in the same sense is called an indifferent thing, or a thing of a middle nature.

2. Secondly, now although according to this large acceptation of the word, any middle thing may be called indifferent or *adiaphorum*, yet the word doth commonly signify only such a thing as is in the middle betweene morall good and evill.

3. Thirdly, the middle betweene good and evill is either, 1. of meere deniall (as they terme it) in which there is neither good nor evill to be found; and so all substances, whether they be things naturall or artificiall, are middle things or indifferent: or it is, 2. a middle of participation, which doth so far agree with both extreams, as the extreams agree betweene themselves; and thus no substances are properly things middle and indifferent by themselves, because none of them are either good or evill, but only actions, and dispositions to actions.

4. Fourthly, such actions therefore as are neither commanded nor forbidden, and that be in their owne nature neither points of obedience, or disobedience, are indifferent or middle.

Qu. 2. *Whether there be any actions indifferent in regard of their kind?*

5. *Ans.* First, this may be understood two wayes: either that indifferency be of the specificall nature of any action, which is false: or that the common nature of an action should have an indifferent respect to good or evill, which is true.

6. Se-

6. Secondly, there is therefore no action of its own nature ſo indifferent, but by circumſtances it may be made good, or evill; but there be divers actions which in their common and bare nature, before they be as it were clothed with circumſtances, doe include in themſelves no goodneſſe or badneſſe; as, to eat, to drink, to take a journey, to walke, &c.

Qu. 3. *Whether indifferent actions differ nothing among themſelves, but are all equally diſtant from good and evill?*

7. *Anſ.* In their owne intrinſecall nature they differ nothing at all; but yet there are ſome, which for the moſt part have evill circumſtances annexed to them, and ſo bend more toward evill, and have an evill name, as to doe the worke of an accuſer, the office of an hangman, &c. Some there be alſo which for the moſt part have good circumſtances, and ſo bend toward good, and have a good name, as, to till the ground, to follow our ſtudy diligently, &c.

Qu. 4. *Whether doe things indifferent make any thing for order and comlineſſe?*

8. *Anſ.* Whatſoever it is that of its owne nature ſerves for order or comlineſſe, or edification, is not indifferent: for when they doe participate the nature of goodneſſe, they are not in the middle betwixt good and bad. And when they produce good, they muſt needs have ſome good force and efficacy in them: every thing brings forth its like.

Qu. 5 *Whether do indifferent things ceaſe to be indifferent when any certain thing is ſet down concerning them, by ſuch as are in authority?*

9. *Anſ.* Nothing ought to be commanded, but that which is good, nor to be forbidden, but what is evill; That which is indifferent cannot ſimply, abſolutely, and for ever be either injoyned or forbidden; but commanded, as it drawes neer to good, forbidden, as it approacheth to evill.

Qu. 6. *Whether any ſingular and individuall action be indifferent?*

10. *Anſ.* Firſt, there be ſome actions which though they be actions of a man, yet they are not humane actions; ſuch are thoſe which proceed from imagination only, and not from deliberate reaſon, as the rubbings of mens hands,

to ſcratch the head or beard, to take up a ſtraw, &c. while we are thinking of ſomething elſe: theſe actions are not morally good or evill, they want that which is required to make them ſo, namely counſell and deliberation. For although a man may ſin by thoſe actions, as if in time of Prayer he ſuffer his imagination to wander; and do give way to ſuch toyings as thoſe. Yet theſe actions conſidered in themſelves are neither good nor evill. It is true theſe motions are ſubject to the command of mans will, but yet they are ſo ſubject, that they may be exerciſed without any precedent act of reaſon: Neither are we bound any further by reaſon to prevent them; but only ſo far that they hinder not the duties we are about. So for moving of the eye lids, reaſon and the will have power to moderate them, but it is not worth the while to take notice how often we winke, if ſo be we take heed that in ſuch things nothing be done which is undecent, or againſt our duty.

11. Secondly, every action which proceeds from deliberate reaſon, and is properly called humane, conſidered ſingularly and in the individuall, as it is an exerciſed action, is either good or evill. For ſuch a kind of action is either ordered to a good end, or it is not; If it be, then it hath the nature of a good action, if other circumſtances be correſpondent; if it be not ordered to a good end, it is an evill action becauſe it wants the perfection, which ought to be in it, and is not according to its rule.

12. Yet is not required to the goodneſſe of naturall action, that it be alwayes actually and explicitly referred to the due end, ſo that this be done implicity and vertually; becauſe reaſon in that exerciſe of ſuch kinde of actions, may often with more profit be converſant about thoſe objects.

13. Thirdly, ſome one or two circumſtances of an human action may be indifferent, as if one ſcholler be ſpeaking with another, it is ſometimes indifferent whether they uſe the Latine tongue, or any other. But their talke taken with all thee circumſtances is neceſſarily either good or bad: the reaſon is, becauſe the determination of an action doth not depend upon one circumſtance apart, but upon all jointly together.

14. Fourth

14. Fourthly, there may be some singular action in which there is no goodnesse speciall to be found, which may not be found in another, and so, that at this time we doe this or that, rather then another thing, therein is oftetimes neither good nor evill. Opportunity, or the suggestion of our minds without any respect of morall goodnesse, may be of weight sufficient to make the determination.

15. Fifthly, although therefore there be no singular actions humane, that is neither good, nor evill; yet there are divers, which singularly and in comparison of others are neither necessary nor unlawfull. For as the Carver hath oftentimes no certain reason, why he rather makes this image, then that: yet if he make any, it is necessary that he either follow the rules of his Art, and make a good one, or faile and so make a bad one. So it is in many singular actions of men, which in respect of the exercise, have no proper reason beside the inclinaton of the mind, but in the doing they are either good or bad.

CHAP. 19.

Of a voluntary Act.

QUest. 1. *Whether in a good or evill act there be necessarily required an inclination of the will?*

1. *Ans.* First, the will is the principle and the first cause of all humane operation in regard of the exercise of the act. For we therefore doe this or that rather then another thing, because we will; As God himselfe is said to do all things of his owne Will. *Eph.* 1. 11. So also doth man who is made after the Image of God. The first cause therefore of the goodnesse or sinfulnesse of any Act of man, is in the Will.

2. Secondly, liberty also of election is formally in the will: that therefore any one doth yield obedience to God, or refuseth to do so, proceeds from the will.

3. Lastly, our obedience stands in our conformity to the will

Will of God: and the disobedience, in our unconformity thereunto. Now our conformity with the Will of God is first and principally in our will, *Apoc.* 2. 6.

Qu. 2. *What are those things which make an action to become not voluntary.*

4. *Ans.* Nothing at all but either absolute violence of constraint, or chance which could not be foreseen, or prevented. And for such things as are done through absolute violence or meere chance, they have neither the nature of Obedience or sin. As if one should be forced to offer incense or bow the knee before an Idoll, or should meerely by chance kill another, *Deut.* 19. 5 6, 10.

Of actions done through ignorance.

Q. 3. *What are we to thinke of those actions which are done through ignorance?*

5. *Ans.* First, that ignorance which is in some sort a cause of the action (so that if a man knew what he did he would not Doe it) if it be unvoluntary both in it selfe and in its cause, that is, not affected, nor procured, nor tolerated, doth make the action meerly casuall and unvoluntary and so excuseth from sin.

6. Secondly, ignorance of the Law doth nevev wholly excuse, because all men are bound to know the Will of God: but yet it doth somewhat lessen the fault if it be not affected, 1 *Tim.* 1. 13. *Iohn* 4. 41. *Acts* 3. 17. But if it be affected it is of it selfe a sin and so doth not diminish but rather increase the guilt of other sins, 2 *Pet.* 3. 5.

7. Thirdly, an Ignorance of the fact if a man hath used such diligence as he ought, doth excuse him, because by such an ignorance the fact is made casuall. So *Iacob* being deceived lay with *Leah* whom he tooke to be *Rachell*, *Gen.* 29. But if due diligence have not beene used, ignorance of the fact, doth not altogether excuse although it do somewhat lessen the fault. And this seemes to have beene the case of *Abimilech*, *Gen.* 20. 5.

Of actions done through feare.

Qu. 4. *What are we to judge of those actions which are done through feare.*

8. *Ans.* First, feare doth not simply make an action unvoluntary: but doth considering the circumstances of time

and

and place, &c. impell a man to will this or that. As appeares in that knowne instance of the merchant, who is induced through feare of death to throw away his merchandize into the Sea. Feare therefore doth never wholly excuse from sin: yea more, feare it self is oft a sin forbidden, and a cause too of most grievous sins. *Mat.* 10. 26. *Phil.* 1. 28. 1 *Pet.* 3. 14. *Apoc.* 21. 8. Although therefore a great feare or terrour such as is wont sometimes to trouble even a man of good courage before men, be accounted for a good excuse, and is of force to make contracts done through feare void, yet before God such an excuse will not be taken.

9. Secondly, yet that sin which is committed through some strong terrour, is not so grievous (if other things be alike) as that which is committed of the voluntary inclination of the will without any such feare of danger, because in feare the temptation is stronger: and such a fall, if repentance follow, doth proceed not so much from malice, as from infirmity and perturbation. And this was *Peters* case when he denied Christ.

Qu. 5. *What are we to judge of those actions which are done through concupiscense.*

Of actions done through concupiscense.

10. *Ans.* Concupiscense doth not make an act cease to be voluntary, neither doth it indeed diminish the voluntarinesse of it in respect of the act, but increaseth it rather. For he that doth a thing out of concupiscense, hath a will strongly inclined to that which it doth, as is appeares either delightfull or profitable to him, if therefore the concupiscense be fixt the sin's the greater: as it was in *Iudas*, who betrayed Christ out of covetousnesse of money.

Qu. 6. *What are we to judge of those actions which are done through inadvertency, or through not minding of what we do?*

Of actions done through Inadvertency.

11. *Ans.* Inadvertency or mindlesnesse is of the same nature with ignorance: because it differs not from it, but only as the privation of an act doth differ from the privation of a disposition. Inadvertency therefore is it selfe often a sin and is opposed to watchfulnesse. At such a time therefore as wee are bound to watch and attend, if we watch not

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and attend, not we may be rightly said to will this watchfulnesse, not to will it, yea to will our inadvertency, *Esa.* 1.3.

12. Againe this inadvertency is sometimes voluntarily chosen in it selfe. *Amos* 6. 10. Sometimes it is voluntarily chosen in its cause. *Mat.* 13.22.

How a thing is willed in its cause.

Qu. 7. *How are we said to will a thing in its cause?*

13. *Ans.* When we doe wil something upon which an other thing followes. He which will be present at immoderat drinkings may be said to will drunkennesse. He which willingly gives himselfe to sleepe, and idlenesse, may be accounted guilty of a willing neglect of the duties of his calling. He which will please men, may be said with his will to displease God. *Gal.* 1. 10.

CHAP. 20.

Of the sins of the Heart.

QUestion, 1. *What are the sins of the Heart?*

1. *Ans.* The sins of the heart are partly thoughts, partly delights, and partly desires.

Qu. 2. *What thoughts are to be accounted as sins?*

Of thoughts

2. *Ans.* Ther's a threefold thought of the heart about that which is evill. 1. In the bare and simple apprehending of evill. 2. When with that apprehension ther's joyned some motion of the heart to consent to the evill. 3. When there is a full approbation of and consent unto the evill. In the first of these there is of it selfe no sin. For it was in Christ. *Mat.* 4.1. Hence it is rightly said to know evill is not evill. But the other two kinds of thoughts are not without sin. For the third none makes question, and for the second the Scripture is plaine. *Iames* 1.14. Where we are also taught how to distinguish those thoughts which are evill from others, namely when some thought about an evill thing begins in the least manner to draw us towards it, when we begin to nibble upon it and are tickled with it. The reason is because then it bgins in some sort to be received by us, and stick in all, so that

that the evill of which we thinke becomes in a sort ours whilst we begin to be moved towards it as towards an object betwixt which and us ther's some agreement. For although we stop heere and proceed not, to a full consent: yet even this fasten's some blot and defilement upon us (now we ought to have such a care of our soules which were made after Gods Image, that we keepe them pure from all even from the least pollution and defilement. For it is well observed by a great author that every man is appointed by God to keepe, and defend his owne heart as Souldiers are sometimes appointed to defend a Castle, or Towne against the enemies. If therefore without seeking of any aid, and without expecting succour from GOD hee should upon the first attempt of the enemy yield up this Castle, hee commits manifest treason. What then shall we say, if he should give up the Keyes of this Castle before there be any assault made? now the Keyes of the Castle are the thoughts. For these open the heart, and let in the devill. Certainly, he which voluntarily gives this Key to the Devill shall never be able to cleare himselfe from guilt of treason. Now a man delivers this Key to the Devill, as oft as he gives up his thoughts into the Devills hands, or frames his thoughts to the Devills will. The roling of the thoughts in the minde is like the turning of the Key in the Lock to open it.

Qu. 3. *What delight about evill is to be accounted as sinfull?* How the heart sins by delight.

3. *Sinf.* Not that onely which comes from evill in the commission of it, or after the Commission or while we have a purpose to commit it, *Prov.* 2. 14. 10. 23. But even the simple, bare, and ineffectuall complacency in an unlawfull thing, although there be no purpose ever to commit it. This delight is usually called *delectatio morosa* not from the length of time, but from the stay of the understanding which stayes, and prolongs the time in the contemplation of an unlawfull thing with some pleasure. Now the reason why this delight is a sinne, is because that delight is a conformity of the affection with the thing thought upon, and doth containe some approbation of it. *Ro.* 7. 22.

Qu. 4. *Is all delight in an unlawfull thing sinfull?*

Whether some delight in an unlawfull thing may not be lawfull.

4. *Anſ.* Yes, if 1. It be in an unlawfull thing or an evill action as its unlawfull and evill, 2. If it proceed from an affection tending and inclining towards ſuch things, or from any unlawfull provocation, 3. If it be ſuch a delight as in its owne nature may have the force of a cauſe, or an occaſion to ſtir up evill affections. In theſe three caſes it cannot be doubted but ſuch a delight is a ſin. But if one be delighted in the thought of an evill thing not as it is evill, but as there is ſome naturall perfection excerciſed, and put forth in it, without any danger of conſenting to the evill, ſuch a delight is not ſimply, and of its ſelfe a ſinne. As when one takes delight in that cunning dexterity, conſtancy, and courage, which appeares in another, in an unjuſt duell: the reaſon is becauſe this delight is not properly, and formally converſant about an evill thing but about a good thing.

What deſires be ſinfull.

Concerning abſolute deſires ther's no doubt but if they be carried to things that are evill they are ſinfull; but concerning ſuch deſires, as are only with a condition there may be ſome queſtion made.

Qu. 1. *Whether is it lawfull for a man to wiſh any evill of puniſhment, or miſery to himſelfe upon any condition?*

5. *Anſ.* That this is in ſome ſort lawfull appeares, 1. By the example of *Paul Rom.* 9. 3. Who wiſhed himſelfe accurſed for the *Iewes* ſake, 2. By the thing it ſelfe, becauſe actually to undergoe and ſuffer ſuch a kinde of evill is not onely lawfull, but expedient often upon ſome condition, *Gen.* 44. 33. 3 By reaſon, becauſe to ſuffer evill is not of it ſelfe an evill, or a ſin: if therefore the condition under which it is deſired be good, the deſire is good alſo.

Qu. 2. *Whether can the deſire of an unlawfull thing upon a condition become lawfull?*

6. *Anſ.* Firſt, in thoſe things which are only unlawfull by mans Law ſuch kinde of deſires may be lawfull, becauſe ſuch things have no intrinſecal evillneſſe in them; As if I would go out of the City over the Walls when the Gates are ſhut, unleſſe it were forbidden.

7. Secondly, in ſome things alſo that are forbidden, even by

by Gods Law which have no such intrinsecall evill annexed to them, but that it may in thought be abstracted & separated; such desires may be lawfull by themselves, if there be no danger of an absolute consent. As if a man should say I would take such a Woman to be my Wife, if she were not too neere of kin to me.

8. Thirdly, The desire to doe that which is plainly, and intrinsecally evill upon condition, if it were lawfull and not forbidden, cannot be excused from sin. As if a man should say I would commit fornication if it were not forbidden. For our desires ought to stand at as far a distance from sin as from any thing in the World, and to abhor it utterly: but in such kinde of desires there doth appeare some inclination, and propension to sin.

9. Fourthly, the desire to doe any thing which is in it selfe evill, unlesse the singular condition and state of ones life hindred it, is a sinne. As if a man should thinke I would be revenged upon such a one if I were not a minister. Or I would keepe company with such and such boon fellowes, if I were not towards the Ministery. For such men doe not abstaine from evill simply because it is evill, but because it becomes not men of their callings or may tend more to their prejudice then to the prejudice of others.

10. Fifthly, when the condition is such an one as doth not except the evill in the action, but the danger of punishment onely, then the desire is a grievous sinne, and a signe of much inward wickednesse. As if a man should say I would kill such an one if I might doe it, and it never be knowne. I would play the Fornicator, or adulterer if there were no Hell: for although such a condition, or wish puts nothing in *esse*, (as they say) that is, in being, in respect of the thing it selfe, yet in the will it doth suppose an affection towards such a sin, and shewes also that he which is so affected would commit those sins, if he might escape punishment.

11. Sixthly, all such conditionall desires in a manner are temptations of the devill which we cannot admit without a great deale of danger.

CHAP. 21.

Of the sins of the Mouth.

QUestion. 1. *Whether if a man have conceived a sin in his Heart, is there no evill added to it by the uttering of it?*

1. *Arſ.* If one doe refraine from uttering with his mouth that evill which he hath in his heart, that he may the eaſilier commit it without being hindred, then the ſilence it ſelfe is a ſin, and tends to the aggravation of the evill which he hath conceived in his thoughts: and a much greater ſin is it if he ſhould in his words make a ſhew of the cleane contrary. *Pro.*26. 24.25. & to 18. But if one doe therefore abſtaine from uttering the evill which he hath thought, becauſe it is evill and ſhamefull, ſuch an one ſtops the courſe of ſin and doth well. *Proverbs* 30. 32. And if he ſhould when he hath thought evill, proceed to utter it with his tongue, he increaſeth his ſin by making it more compleat then it was before the ſpeaking.

Of idle words. Qu. 2. *Whether is an idle word a ſin?*

2. *Anſ.* 1. An idle word properly and ſtrictly is an unfruitfull word, or a word of no uſe, fruit, or profit. Now ſuch a word can hardly ever proceed from deliberate reaſon: becauſe reaſon and the will of man doth alwayes propound unto it ſelfe ſome end, and ſome good either morall or naturall: ſo that of neceſſity every word proceeding from deliberation muſt be either good or evill, and ſo no word properly and rigidly can be ſaid to be idle.

3. *Anſ.* 2. This notwithſtanding, thoſe ſpeeches in Scripture are called idle *Mat.* 12. 36. Which are little or nothing regarded by the moſt, and of which they thinke they ſhall never give account. Now of theſe words our Saviour ſaith there's ſuch an account to be given before God, as that even in them there will bee found matter enough, and deſert

desert enough for the inflicting of eternall Condemnation.

Qu. 3. *Whether are all words uttered in jest or sport, or by way of merriment, idle and sinfull?* Of words spoken in sport, and jest.

3. *Ans.* They are not alwayes idle because they have sometimes their use, at least for recreation and to make mirth. Neither are they alwayes sinfull: because they may have a lawfull and honest use, *Pro.* 29.9. 1 *Kings* 18.27. Such kinds of jests therefore may be both good and evill as they may be used.

Qu. 4. *Whether are those words sinfull wherein men doe make profession of some good, without any intention of performing it,* James 2.16.

5. *Ans.* They are sinfull, and that not onely in regard of the defect, because a due intention is wanting, but also in regard of the deceit and fraud which doth accompany such words and hath in some sort the nature of a lie.

Quest. 5. *Whether is multiplicity of words a sin?*

6. *Ans.* It is not of it selfe a sin for a man to use many words: but it is often an occasion of sin, *Proverbs* 10.19.

CHAP. 22.

Of sins of Works.

QUest. 1. *Whether the externall Work of sin joyned with the internall doe increase the evill of it?*

1. *Ans.* 1. If one have an effectuall will of sinning, *viz.* be so affected in regard of his will towards sinne, that nothing hinders him from the eternall Worke, but onely that the occasion is wanting, such a man before God is accounted as great a sinner, as if hee had performed the outward action; this appears by the contrary acts of obedience. 2 *Cor.* 8.12. *Heb.* 11.17.

2. *Ans.* 2. And yet such a sinne in regard of the extension of it is made great by the externall worke. For as sanctification

tion is great when it hath renewed the spirit, soule and body, then if it should reforme any one part alone, 1 *Thess.*5.23. 1 *Corinthians* 6.20. 2 *Corinthians* 7.1, So also sinne in the like manner is greater when it hath as it were invaded the body, then if it should keepe possession onely of the soule.

3. *Ans.*3. In regard of that hurt and mischiefe which is done to others, either by reason of scandall, or by reason of some reall discommodity, sin is made greater by the externall work. 1 *Sam.*25.32.33.

4. *Ans.*4. Hence it is that some punishments are justly inflicted for the externall act of some sinnes which are not inflicted for the internall. As a divorce is made for the act of adultery but not for the intention.

Qu.2. *Whether doe those discommodities which fall out in the event of an evill work increase the sin.*

5. *Ans.* These kinds of events may have a fourefold respect unto the will of the sinner. 1 Sometimes they are directly intended, and then they doe increase the sinne, in the internall nature of it whether they follow or follow not, 2. Sometimes they are foreseene, although not directly intended, as, when one seeth an innocent person like to be much indammaged by the theft which he intendeth, and then interpretatively, and indirectly they are said to be increased, and likewise aggravate the sinne, 3. Sometimes they are neither intended nor foreseene, but yet they ought by some meanes to be foreseene and prevented: and then also they aggravate the sin, because they are in some sort presumed to be foreseene, 4. Sometimes the ignorance of them is void of sinne, and then they are not imputed as sins.

Qu.3. *How is the act of sin broken off?*

6. *A.* 1. Not by every physicall interruption of the act; for if it be in a morall sence continued, the sin it selfe remaineth.

7. 2. Not by a simple cessation of the act of the intention or will: for that may come to passe through inadvertence, and distraction about other things.

8. The morality therefore of it is onely broken off by a contrary will and resolution : and yet that breaking off is imperfect; unlesse there be withall such a change of the will, as is required to true Repentance.

FINIS.